

HARVARD THEOLOGICAL STUDIES

V

MACARII ANECDOTA

SEVEN UNPUBLISHED HOMILIES  
OF MACARIUS

EDITED BY

G. L. MARRIOTT, M.A., B.D.

LECTURER IN THE UNIVERSITY  
OF BIRMINGHAM



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IV

# HARVARD THEOLOGICAL STUDIES

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EDITED FOR THE  
FACULTY OF DIVINITY  
IN  
HARVARD UNIVERSITY

BY  
GEORGE F. MOORE, JAMES H. ROPES,  
KIRSOPP LAKE



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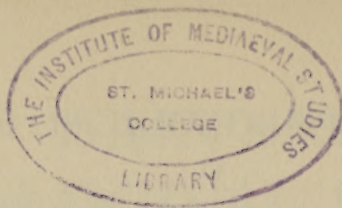


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TO  
J. RENDEL HARRIS  
IN GRATITUDE FOR HELP, ADVICE  
AND FRIENDSHIP



## INTRODUCTION

THE "Homilies of Macarius" are among the best known of the early Christian writings which expound theology in connection with an essentially mystical religious life. The earliest printed edition is that published by Gulielmus Morelius at Paris in 1559, containing the Greek text of fifty homilies. In 1562 Ioh. Picus made a Latin translation also published by Morelius. In 1622 the Greek and Latin were put together in parallel columns along with the works of Gregory Thaumaturgus and Basil of Seleucia and issued at Paris. Finally, in 1699 Ioh. Georgius Pritius published at Leipzig the works of Macarius in two books (issued as a single volume), of which the second contained the fifty homilies of the Paris editions.

No modern edition has yet been published, though H. J. Floss in 1850 considerably improved the text in a book the title of which might have been advantageously corrected.<sup>1</sup>

As far back as 1721 it had been noticed that there were in existence seven other homilies of Macarius in a manuscript in the Bodleian library at Oxford.

This fact was announced by Thomas Haywood who observed that a Bodleian Manuscript, which he was using, contained seven hitherto unpublished homilies, though he did not translate them for reasons which may best be given in his own words:—

" . . . there follow at the End of the Fifty Homilies *Seven New Homilies*, never yet Printed in any Language, nor ever Heard of elsewhere either in Print or Manuscript. They have been thought *Genuine*. And once, I own, I was thinking to Translate them. But with the Advice of better Judges, I have as yet Forborn it. It seems to them Improper to Publish any Translation of a *Greek* Writer which has never seen the Light in the *Original* Text. And to Publish the *Greek* Text in this Edition, would Swell the Book, and Enlarge the

<sup>1</sup> *Macarii Aegyptii Epistolae, Homiliarum loci, preces ad fidem Vaticani, Vindobonensium, Berolinensis, aliorum codicum primus edidit Henricus Iosephus Floss.*

BQs  
1605  
.M3A5

Price, which to the Unlearned Reader might seem at least an Unnecessary Tax and Borthen, even in Times of *Peace*. I could wish with all my Heart, that Dr. *Pritius* would oblige the World with the *Greek* Text (from the Transcript of 'em which was sent him by the Worthy Dr. *Hudson* some years ago) with a Version of his own; or rather, that he would Publish a New Edition of All the Works of *Macarius* in *Greek* and *Latin*, with these Seven New Homilies; and that he would Print the *Greek* Text as large as that of *Morelius*, and upon better Paper, than even his own *Beautiful* Edition."

The "worthy Dr. Hudson" mentioned here is John Hudson who was Bodley's librarian at Oxford from 1701 to 1719. Whether Pritius received his transcript, and, if he did so, why he made no use of it, is unknown.

Haywood therefore contented himself by publishing in 1721 a translation of the Fifty Homilies with the following quaint title page:

PRIMITIVE MORALITY:

Or, The Spiritual

H O M I L I E S

OF

ST. MACARIUS

THE

EGYPTIAN

Full of very Profitable INSTRUCTIONS concerning that Perfection, which is *Expected* from *Christians*, and which it is their *Duty* to *Endeavour* after.

Done out of *Greek* into *English*, with several Considerable *Emendations*, and some *Enlargements* from a *Bodleian* Manuscript, never before Printed.

---

By a PRESBYTER of the Church of England.

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These seven homilies are now published for the first time, with a few introductory remarks on the light which they throw on some of the critical problems connected with "Macarius."



## I. THE MANUSCRIPTS CONTAINING THE NEW HOMILIES

The new Homilies are known to be extant in two manuscripts.

1. Codex Baroccianus 213, in the Bodleian library at Oxford, an octavo paper manuscript of the early sixteenth century with 21 lines on each page, and about 27 letters in each line. It contains fifty-seven homilies, of which the unpublished seven are on ff. 202 b to 240 b.

2. Codex Holkhamiensis 55 (MS. Gr. D 2 A. 6.) in the library of Lord Leicester at Holkham. This is a direct copy of Barocc. 213, and has no critical value.

In the text printed on pp. 19 ff. the Bodleian MS. has been faithfully followed except in a few cases when obvious mistakes have been corrected. In these places the exact reading of the MS. has been noted in the margin. The punctuation, accentuation and use of iota subscript have been conformed to ordinary rules, and the slight variations in the MS. in these matters seemed not to call for specific notice. To facilitate reference to the MS. its folio numeration has been given in the side margin.

## 2. THE UNITY OF AUTHORSHIP OF THE SEVEN HOMILIES

On stylistic evidence the first three homilies (li, lii, liii) and the last three (lv, lvi, lvii) declare themselves as the work of one and the same author. The investigation, by which this might be proved, is not shown here, in the belief that no reader of these six homilies will be inclined to dispute the point.<sup>1</sup>

The case is different with the fourth of the new homilies. It is a remarkable fact that this is found almost complete in the Lausiac History of Palladius, though, curiously enough, neither Hudson, who transcribed the homilies but never published them, nor Oudin,<sup>2</sup>

<sup>1</sup> Unfortunately the investigation was more complete for Homilies lii, liii, lv, lvi and lvii than for Homily li, and after this paragraph was already printed doubts were suggested as to Homily li. Without conceding that these doubts are justified, they are mentioned here in order to direct the attention of others to a possibly fruitful line of research.

<sup>2</sup> *Comm. de script. Ecclesiae*, A.D. 1722, ap. Migne, P. G. xxxiv, coll. 378 et seqq.

who appears to have looked at the homilies in manuscript, observed this. The first of the parallel passages in Palladius begins on page 137 of Dom Cuthbert Butler's edition of the Lausiaca History, and continues as far as page 142.<sup>1</sup> A conversation is said to have taken place between Palladius and others and Paphnutius, in which the latter explained how ascetics fell into intemperance. At the word *προνοίας* Palladius's account of the speech of Paphnutius comes to a conclusion. The Homily, on the other hand, adds, as if coming from the lips of the same Paphnutius, a speech which in Palladius is not attributed to Paphnutius at all, but to another saint named Diocles. The secondary and derivative character of "Macarius" is evident. In both instances, details occur in Palladius which are omitted in "Macarius." The names of the speakers, the place and circumstances, are carefully stated by Palladius who thus exhibits his originality. In "Macarius," on the other hand, these marks of probable genuineness are absent. Moreover the second speech, which Macarius introduces as a continuation of the first, has no thread of continuity connecting it with the first. On passing to this second speech, one is struck by the sudden emergence of philosophic terminology, as, for instance, the Platonic distinction between *θυμός* and *ἐπιθυμία*, and the Aristotelian phrase *θεός ἢ θηρίον*. In Palladius this irruption of philosophic terms is explained by the fact that a new speaker has come upon the scene, a philosopher who had embraced Christianity as the coping-stone of his philosophy. The illiterate Paphnutius had given place to the well-educated Diocles. In Palladius, too, a citation is made from the Epistle to the Romans, which combines the first part of i. 21 (*γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν ἢ ἠὲ χαρίστησαν*) with the first part of i. 26 (*παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας*). Paphnutius argues that the man who is wise in his own conceit is allowed to fall into *ἀκολασία*. That is God's way of dealing with him. Inasmuch as he attributes his ability and supply of knowledge not to God, but to his own efforts, God removes the angel of

<sup>1</sup> *Texts and Studies*, vi, 2, from *ταύτην οὖν ἡμῖν ἔδωκε τὴν ἀπόκρισιν Παφνούτιος τοῦ τῆς προνοίας τοῦ θεοῦ*.

providence from him. The divine plan is that the hound of ἀκολασία should drive away the demon of ὑπερηφανία. What the man loses is not his intelligence, but his character. He is still compared to a well or fountain<sup>1</sup> swarming with snakes, proverbially rich in φρόνησις, though destitute of ἄλλη ἀρετή.<sup>2</sup> He is said to have γυνῶσις without χρηστότης. The appositeness therefore of the quotation from Romans is apparent. It hits the nail on the head, and fully expresses the fall of the intellectually arrogant. Πάθη ἀτιμίας of course serves as a paraphrase for ἀκολασία. The punishment for not giving God the glory is not the loss of that faculty — intelligence — on which he prided himself, but loss of character. A certain violence, however, had been done to Holy Scripture. “Macarius” noticed the composite character of the quotation, and accordingly substituted for the extract from Rom. i. 26 the remaining part of i. 21, ἀλλ’ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία.<sup>3</sup> The alteration is pedantic, and weakens the argument. For, as we saw, the puffed-up man still remains *συνετός*. What he loses is not his understanding, but his self-control. That to which he is delivered is not the darkness of ignorance, but the dishonour of shameful passion. There are also a number of small differences in the two texts which are explicable on the hypothesis that “Macarius” was drawing from Palladius, but not on the contrary hypothesis. The author of the homily evidently conceived and carried out the idea of making a sermon out of the edifying matter scattered in the Lausiatic History.

One point remains unsettled. The last dictum in the Homily, introduced as from the mouth of some other saint, and beginning *πᾶσα ὀρθὴ ψυχὴ*, has not been identified.

Leaving this last problem unsolved, the evidence adduced seems to suggest at least two possibilities with regard to the relation of the fourth of the New Homilies to the other six. It seems at first strange that a writer of such original genius as “Macarius” should have borrowed slavishly from another author. Some minds therefore will feel disposed to assign the Fifty-fourth Homily to an interpolating scribe. But, on the other hand, there is no reason for

<sup>1</sup> *Hom.* liv. 5.<sup>2</sup> *Hom.* liv. 8.<sup>3</sup> *Hom.* liv. 10.



thinking that he would have felt bound to restrict the edifying literature which he sent to his correspondents to his own compositions; and it may possibly be urged in support of this view, that the position of the homily composed of extracts from Palladius is too good to be accidental. It deals with *ὑπερηφανία*, in order to lead up to *κενοδοξία* in the next homily (lv) and to show what a monk ought not to be, in preparation for the homily next but one (lvi) which shows what he really should be.

### 3. THE UNITY OF AUTHORSHIP OF THE SEVEN NEW HOMILIES WITH THE FIFTY ALREADY PUBLISHED

#### 1. *The evidence of style*

On stylistic evidence six out of the seven new tractates reveal the hand of the same author who composed the fifty. In both series there is the same doctrine about a Christian possessing two souls, the same metaphors from marriage, the same application to Christ of mysterious titles, and the same philosophy of immanence. A few examples will suffice, for no one is likely seriously to question the identity of authorship.

#### (a) NEO-PLATONIC<sup>1</sup> LANGUAGE ABOUT A CHRISTIAN POSSESSING TWO SOULS

<i>The New Homilies</i>	<i>The Old Homilies</i>
lii. 5 οὕτως καὶ ἡ ψυχὴ, χωρὶς τῆς ἐπουρανίου ψυχῆς καὶ τοῦ θεϊκοῦ πνεύματος. . . .	xxx. 3 οὕτως ἄνευ τῆς ἐπουρανίου ψυχῆς, χωρὶς τοῦ θεϊκοῦ πνεύματος. . . ἡ ψυχὴ. . .

#### (b) LANGUAGE DRAWN FROM MARRIAGE

<i>The New Homilies</i>	<i>The Old Homilies</i>
lii. 1 κινῶσθαι τῷ πνεύματι	xxvii. 17 συγκινῶνται τῷ πνεύματι
lii. 3 λαβοῦσα τὸν ἐπουράνιον σπόρον	xliii. 5 ὑπέδεξαντο τὸν σπόρον τῆς θεότητος
lii. 6 νυμφίος ὁ οὐράνιος Χριστός καὶ νύμφη αὐτοῦ ἡ . . . ψυχὴ.	xv. 2 ψυχὴ ἦν ἂν μνηστεύσεται νύμφην ὁ ἐπουράνιος νυμφίος, Χριστός.

<sup>1</sup> See Iamblichus, *De Mysteriis*, 8. 7; Porphyry, *De abst.* i. 40; Plotinus, 6. 7, 5 (in Ritter and Preller, p. 511).



## TITLES OF CHRIST

<i>The New Homilies</i>	TITLES OF CHRIST	<i>The Old Homilies</i>
lii. 7 αὐτός ἐστιν ὁ παράδεισος καὶ . . . ὁ μαργαρίτης	xxxī. 4	αὐτός . . . παράδεισος . . . μαργαρίτης
lii. 7 αὐτός ἐστιν ἡ σαγήνη	cf. xv. 52	ἡ σαγήνη τῆς χάριτος
lii. 7 αὐτός ἐστιν ὁ θησαυρός	xviii. 1	θησαυρὸν αὐτὸν τὸν κύριον

## HIS OMNIPRESENCE

lii. 32 τὰ πάντα ἐν πᾶσι γινόμενος	xii. 12	πανταχοῦ . . . ἐστι
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The above parallels are only samples of a fundamental identity of thought and language, which compel assignment of the two groups to a single author. In both collections we find the same superficial acquaintance with popular philosophy and the same tendency to Stoic ideas. In both, philosophic commonplaces are used for illustration. Thus perfection is said to consist in duality,<sup>1</sup> and the habitat of every creature is said to coincide with the place of its birth.<sup>2</sup> According to Stoic notions God is conceived as fire. Hence the divinization of the soul consists in its becoming fire.<sup>3</sup> "Let Heaven seize it, all at once 'tis fir'd." The unity of style therefore claims the two groups for the same writer.

2. *The evidence of Excerpts and Florilegia*

Extracts from the Seven Homilies are found in the writings of two classes of thesaurographers, first in spicilegia culled from various ascetic authors including Macarius, and secondly in centos composed out of Macarius exclusively. Examples of both kinds of writing are found in manuscripts in Bodley's Library.

<sup>1</sup> lii. 4 δύο . . . χεῖρες καὶ πόδες . . . τέλειός ἐστιν ἄνθρωπος	xxxii. 6	ὁ ἄνθρωπος . . . ἔχει δύο χεῖρας, δύο πόδας
lii. 5 τὸ ὄρνεον . . . ἐνὶ πτερῶ πετα- σθῆναι οὐ δύναται	xxxii. 6	πετεινὸν ἐὰν ἔχη πτερὸν ἕν, ἐν τῷ ἐνὶ πετασθῆναι οὐ δύναται
<sup>2</sup> lii. 6 ἕκαστον . . . πρᾶγμα ἐκεῖ ἐστι καὶ ἐκεῖ ζῆ ὄθεν ἐγεννήθη	xiv. 6	ἕκαστον ἐν ᾧ τόπῳ ἐγεννήθη . . . ἔχει ἐκεῖ τὴν διατριβήν
<sup>3</sup> lii. 6 ψυχὴ διὰ τοῦ πυρός τοῦ πνεύμα- τος καθαρισθεῖσα	xxx. 6	ἡ ψυχὴ ἐν τῷ πυρὶ τοῦ πνεύματος ἀναστρεφόμενη
lii. 6 ψυχὴ . . . πῦρ καὶ πνεῦμα γενο- μένη	xv. 10	τὰ μέλη . . . εἰς . . . πῦρ βάπτονται καὶ μεταβάλλονται

MS. Graec. Laudianus xxi, which is a collection of ascetic lore culled from many divers authors, quotes on fol. 67 b as *τοῦ ἁγίου Μακαρίου* a long passage from one of the Seven Homilies about the inferiority of Bible-reading to direct communion with God.<sup>1</sup> No other passage from Macarius is quoted. Evidently, therefore, the Excerptist, whoever he was, regarded the Seven Homilies as genuine. The Greek Codices Canonicianus xvi and Cromwellianus vi contain excerpts taken from Macarius alone, and draw both from the Seven and the Fifty Homilies. Thus after quoting a piece from the New Homilies,<sup>2</sup> the compiler picks out and places in immediate juxtaposition a passage from the Old.<sup>3</sup> It is clear therefore that the centoists and thesaurographers had no shadow of doubt concerning the genuineness of the Seven Homilies. Of such centoists the best known is Symeon Metaphrastes. Since the researches of H. J. Floss the Seven Tractates on Christian perfection, originally published as *Opuscula* <sup>4</sup> of Macarius, have been recognized as a compilation made out of the works of Macarius by Symeon Metaphrastes. If the Seven Homilies have as good a claim to genuineness as the Fifty, we should expect to find Symeon the Metaphrast drawing from both the collections. This, in fact, is what he does. In Hom. liii. 1. 2, the writer urges that a would-be imitator of Christ and son of God must bear patiently the various afflictions which may befall him, and quotes in corroboration of his teaching Ecclesiasticus ii. 1. 2. In Symeon, Book vii, *De Libertate Mentis*, chapter 13, there is a passage obviously taken from this passage in Macarius.<sup>5</sup> Like Macarius, Symeon appeals to Ecclesiasticus, ii. 1. 2. Like Macarius too, he clenches his argument by a citation from the *Didache*, iii. 10, *τὰ ἐπιφερόμενά σοι πάντα ὡς ἀγαθὰ προσδέχου, εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν γίνεται*. Moreover, this quotation agrees verbally with Macarius, as against the existing text of the *Didache*.<sup>6</sup> Symeon

<sup>1</sup> Ivi. 6, 7, ὁ μὲν ἔγγραπτος νόμος . . . μετὰ τοῦ Σατανᾶ.

<sup>2</sup> Iv. 6, 7, λόγον ποιῶ μετὰ τῆς ψυχῆς καὶ τοῦ σώματός σου . . . ἀφανίζοντα.

<sup>3</sup> xxvi. 24, ὁ θεὸς γὰρ καὶ οἱ ἄγγελοι . . . ταπεινωθεῖς.

<sup>4</sup> See Migne, P. G., xxxiv, 821-968.

<sup>5</sup> τῷ βουλομένῳ μιμήτη . . . ἄτερ θεοῦ οὐδὲν γίνεται.

<sup>6</sup> The *Didache* has τὰ συμβαίνοντα instead of τὰ ἐπιφερόμενα.

clearly repeats the inaccurate reference, because he is drawing not from the Didache directly but from Macarius.

### 3. *The Two Epistles*

In the two British Manuscripts, which have been used for the text of the Seven New Homilies, the Fifty Homilies are introduced by a notice in red ink, which runs τοῦ ὁσίου πατρὸς ἡμῶν Μακαρίου τοῦ Αἰγυπτίου ἐπιστολὴ πρώτη πρὸς τὸν ἀββᾶν Συμεῶν τὸν ἀπὸ Μεσοποταμίας τῆς Συρίας.<sup>1</sup> Thomas Haywood has the credit of seeing that this means that the whole aggregate of Fifty Homilies constitute one epistle. They are enclosures, sent as it were by letter-post from Macarius in Egypt to Symeon of Mesopotamia. Hearing of Symeon's troubles, Macarius sent his first dispatch, consisting of words of comfort which he had previously delivered in the form of sermons on various occasions. All he had time to write in a personal vein was a hurried note at the end.<sup>2</sup> In this postscript, which constitutes the epistle properly so-called, he apologizes for the scanty part played by personal intercourse in his first dispatch, and promises to send another letter of a personal nature. Thus the Fifty Homilies close with a promise of a second letter, and this second letter introduces the Seven Homilies. The notice in red ink, which serves as title, sets this out quite clearly, τοῦ αὐτοῦ μοναχοῦ θείου πατρὸς Μακαρίου ἐπιστολὴ δευτέρα πρὸς τὸν ἀββᾶν Συμεῶν τὸν ἀσκητὴν τὸν ἀπὸ Μεσοποταμίας τῆς Συρίας. The Seven Homilies therefore were sent as a second attempt to comfort Symeon. The promise of a personal letter is duly fulfilled, for the first of the Seven Homilies is a genuine epistle addressed to Symeon and his fellow monks. The Fifty and the Seven thus represent two successive compilations of edifying literature sent by Macarius to Symeon of Mesopotamia; the first looks forward to the second.

<sup>1</sup> For accuracy's sake it should be stated that the Baroccian MS. is clipped and rubbed here. The numeral after ἐπιστολὴ is no longer visible. In the Holkham MS., however, ἐπιστολὴ α' is quite plain.

<sup>2</sup> Διὰ πλείονων δὲ ἔτι περὶ τούτων ἔχοντες ἐπιστεῖλαι . . ., δι' ὀλίγων ἰδώκαμεν κτλ. Migne, P. G., xxxiv, col. 820 D.



#### 4. *The Name and Identity of the Writer of the Homilies*

The Fifty Homilies left much room for doubt as to the identity of their author, and the time in which he lived. That his name was Macarius was stated in the title to the homilies but not in the text itself, and was therefore scarcely established beyond doubt. Moreover, Macarius is not an uncommon name, and it has always been doubtful whether the writer of the homilies was identical with any of the Macarii known to ecclesiastical tradition.

The new homilies, though far from solving all the problem of "Macarius," throw considerable light on it, and reduce the number of possible solutions.

In the first place they provide internal evidence that the name of the writer was Macarius. The first of the new homilies (li) begins *Μακάριος τοῖς ἀγαπητοῖς . . . εἰρήνη ὑμῖν . . . πληθυνθείη*. The importance of this new fact is seen by looking back at some of the theories which have been based on an exclusive study of the Fifty Homilies already published. Thus, had Dr. Stiglmayr possessed the internal testimony of the New Homilies to authorship by a man of the name of Macarius, he would not have permitted himself the ingenious theory that the attribution to Macarius was due to a misconstruction of Hom. xxxvii. 6, where (he suggests) the words "thou art blessed" were read "thou art Macarius."<sup>1</sup> Similarly, other hypotheses of a false attribution to Macarius fall to the ground, as for example, the assumption that the name of Macarius was taken from the Apophthegmata and tacked on to the Homilies, owing to the similarity in style between the one composition and the other.<sup>1</sup> No future researcher into the authorship of these Homilies can abandon the name of Macarius, unless he can show that Homily li is by another writer than the others.

But the identity of this Macarius remains uncertain, though the position of the problem has been greatly changed by the recognition of Homily liv as an extract from Palladius.

<sup>1</sup> J. Stiglmayr, *Sachliches u. Sprachliches bei Makarius von Aegypten* (Innsbruck, 1912), p. 12.



The matter now stands thus. There are three Macarii of fame in Christian tradition. Macarius of Magnesia, who is commonly called Macarius Magnes, can obviously not be thought of as the writer of these homilies. There remain the contemporaries Macarius of Alexandria, known as πολιτικός, which probably means "the man of the city," and Macarius of Egypt, one of the dwellers in the desert of Egypt, regarded as law-giver by the monasteries of Scetis and commonly known as Macarius Magnus.

Both Macarius of Alexandria and Macarius Magnus were born about 300 and both died at over ninety years of age, just before the close of the fourth century. Both are commemorated in the Lausiac history of Palladius. But Dom Cuthbert Butler has shown that the Lausiac History is not earlier than 420, and Homily liv is made up of extracts from the Lausiac History. Therefore, if Homily liv was composed at the same time as the other homilies, they must be too late to be the composition either of Macarius of Egypt or of Macarius of Alexandria.

There seem to be three possibilities:

1. Homily liv may be an interpolation in the manuscript tradition represented by the Baroccian codex. In that case it can be eliminated from consideration. The most convincing argument against this suggestion is the fact that Homily liv fits into its place too well to be lightly rejected as an interpolation.

2. A somewhat mediating hypothesis would be the suggestion that the homilies are in the main the work of one of the two Macarii but that a later compiler made a collection of his homilies and added as homily liv an extract from Palladius.

3. Homily liv may be an integral part of the homilies sent by Macarius to Symeon. In that case Macarius cannot be identical either with Macarius of Egypt or with Macarius of Alexandria, unless Dom Cuthbert Butler's position as to the date of the Lausiac history can be overthrown. All that can be said is that the author of the homilies was a Macarius who wrote to Symeon of Mesopotamia at some date later than 420.

A few further remarks may be made as to the Symeon of Mesopotamia to whom Macarius wrote. He is probably the same as he who wrote a short treatise *Περὶ τοῦ ἀεὶ ἐν νῶ ἔχειν τὴν ἡμέραν τῆς ἐξόδου βίου*, published in 1871 by Giuseppe Cozza in Mai's *Patrum Nova Bibliotheca*, tom. viii, 3, pp. 1-3. Cozza identifies him with the elder Symeon Cionita, or Stylites, who died c. 460 and whose life, written by the monk Antony, was first published in 1628 in Rosweyd's *Vitae Patrum*, p. 170 (wrongly quoted by Cozza as p. 131). There is a close resemblance between this treatise of Symeon and Homily xxii of Macarius — so close indeed that Cozza thought that Pritius had wrongly included a sermon of Symeon among those of Macarius. Comparison, however, shows that the two documents are separate, though doubtless closely connected. Probably the epistolary relations between Macarius and Symeon are an adequate explanation of this connection. The rubrics in the codex Baroccianus and the resemblance connecting Homily xxii with the treatise of Symeon confirm and explain each other.

Unfortunately, there is little probability that Cozza's identification is correct. There is no evidence in its favour, and the fact that the correspondent of Macarius was an abbot, which the elder stylite does not seem to have been, is strongly against it. It is therefore necessary to agree with the verdict of K. Krumbacher, "Näheres ist über diese Persönlichkeit nicht bekannt,"<sup>1</sup> though the possibility may be suggested that Symeon is the same as the pupil of Ephraim Syrus referred to by Sozomen.<sup>2</sup>

It will therefore be seen that the real contributions of the new homilies to the problem of Macarius are, first, the added evidence that his name was really Macarius, secondly, the emphasis laid on the connection between Macarius and Symeon, and thirdly, and most important, the addition of the connection between the Lausiac History and homily liv to the data hitherto provided. It is unfortunate that this does not completely solve the problem. It may be

<sup>1</sup> *Geschichte der byzantinischen Litteratur*, ed. 2, 1897, p. 145.

<sup>2</sup> Λέγεται δὲ . . . μαθητὰς ἐσχηκέναι πολλοὺς, ἐπισημοτάτους δὲ Ἀββᾶν . . . καὶ Συμεῶνα. *H. E.*, iii, 46.

suggested that a close comparison between the Lausiac History and all the homilies would be important. If they should show traces of contact in other places, the third of the hypotheses formulated above would clearly be the most probable, and it would be necessary to believe that there were three Macarii in Egypt, Macarius Magnus of Scetis, Macarius Politicus of Alexandria, and — some thirty or more years later — Macarius the author of the Homilies. If, on the other hand, no trace of contact can be found, there will be more to be said in favour of either the first or the second hypothesis; the discussion of the identity of the writer with Macarius Politicus or Macarius Magnus can be resumed with the same somewhat small chance of success as it enjoyed in the past, and linguistic arguments for the attribution of each separate homily to Macarius or to some other source used by the compiler will be necessary. Especially will this be the case with the fifty-first homily.





## ΜΑΚΑΡΙΟΥ ΟΜΙΛΙΑΙ

Τοῦ αὐτοῦ μοναχοῦ θείου πατρὸς Μακαρίου ἐπιστολὴ δευτέρα πρὸς τὸν ἀββᾶν Συμεὼν τὸν ἀσκητὴν τὸν ἀπὸ Μεσοποταμίας τῆς Συρίας καὶ πρὸς τοὺς λοιποὺς ἀδελφούς τοὺς ὄντας μετ' αὐτοῦ.

### ΟΜΙΛΙΑ ΝΑ

Ι. Μακάριος τοῖς ἀγαπητοῖς καὶ ὁμοψύχοις ἀδελφοῖς ἐν Κυρίῳ. εἰρήνη ὑμῖν ὑπερεκπερισσοῦ ἀπὸ Κυρίου πληθυνθείη, εἰρήνη ἢ ἐπουράνιος ἢ ἀνατείλασα τῷ κόσμῳ τὸ φῶς· ἦν ἐκήρυξαν προφήται καὶ f. 203 ἐλάλησαν δίκαιοι καὶ εὐηγγελίσαντο ἄγγελοι. εἰρήνη ἐκείνη, ἦν ἐδέξατο Μαρία, καὶ ἐγέννησε σωτήρα κόσμου· τὸν κατελθόντα πρὸς τοὺς νεκρούς, καὶ διαρρήξαντα τὰς πέτρας, καὶ ἀνοίξαντα τὰ μνημεῖα, καὶ ζωοποιήσαντα τοὺς νεκρούς, καὶ ἐξαγαγόντα τοὺς ἐγκεκλεισμένους, καὶ λύσαντα τοὺς πεπεδημένους, καὶ ἐλευθερώσαντα τοὺς δεδουλωμένους, καὶ διαρρήξαντα τὸ χειρόγραφον τῆς κατακρίσεως Ἀδάμ, καὶ γράψαντα νόμον ἐπουράνιον ἐν ταῖς ψυχαῖς, καὶ συμμίξαντα τὴν θεότητα τῇ ἀνθρωπότητι, καὶ ἐλευθερώσαντα τὴν κτίσιν, καὶ ἀποκτείναντα τὴν ἁμαρτίαν, καὶ ἄραντα τὴν κατάραν ἀπὸ τῆς γῆς, καὶ διαρρήξαντα | τὸν f. 203<sup>b</sup> φραγμὸν τῆς ἔχθρας, καὶ ἀναστήσαντα ἐκ τοῦ χόου τὸ κατακριθὲν σῶμα τοῦ Ἀδάμ, καὶ εἰσαγαγόντα αὐτὸν ἐν τῷ παραδείσῳ τῆς ἐπαγγελίας, καὶ ποιήσαντα περιπατήσαι ἐν καινῇ ζωῇ τῇ μὴ ἀποθνησκούσῃ πάλιν, ἵνα γενώμεθα αὐτοῦ ἀδελφοί, καὶ γεννήσῃ ἡμᾶς ἐκ τοῦ πατρὸς αὐτοῦ. οὗ ἤκουσαν στεῖραι, καὶ ἐσκίρτησαν ἐν ἀγαλλιάσει τὰ ἔμβρυα αὐτῶν· ὧτα κωφῶν ἠνοίχθη, καὶ μογιάλων<sup>1</sup> γλώσσα ἐλίθη· χλωοὶ περιεπάτησαν· παραλυτικοὶ ἰάθησαν, καὶ ἔλαβον τὰ κλινῖδια αὐτῶν. ὃν εἶδεν ἢ ἁμαρτωλὸς καὶ προσεκύνησε, καὶ ἀνεπλήρωσε τὰ ὀφειλήματα αὐτῆς τοῖς φιλήμασι τῶν ποδῶν αὐτοῦ· ὃν ἰδὼν Ζακχαῖος ἐδέξατο ζῶην ἐν τῷ οἴκῳ αὐτοῦ· ὃν εἶδον τὰ ὕδατα καὶ μετεβλήθη εἰς οἶνον, καὶ ὀλίγοι ἄρτοι ὑπερεπερίσσευσαν· ὃς ἔδωκεν ἴασιν ἐκ τοῦ κρασπέδου αὐτοῦ τῇ αἰμορροούσῃ καὶ ἐρρύσθη ἐκ τῆς πηγῆς τοῦ αἵματος τῆς ῥύσεως αὐτῆς·

<sup>1</sup> μογιάλων cod.

- f. 204 ὁ περιπατήσας ἐπὶ κυμάτων<sup>1</sup> θαλάσσης, καὶ ἐπιτιμήσας τῷ ἀνέμῳ καὶ ἠσύχασε, καὶ τοὺς ἰχθύας συγκλείσας ἐν τῇ σαγήνῃ, καὶ πάλιν ἐξ ἰχθύος ἐτέρου στατήρα ἐνεγκών· ὃν εἶδον οἱ ἁμαρτωλοὶ, καὶ ἐδικαιώθησαν, καὶ πόρνοι γεγόνασι σώφρονες, καὶ παρθένοι κατέλιπον τοὺς<sup>2</sup> ὄρμαστοὺς αὐτῶν, καὶ ὕπανδροι ἀνεχώρησαν τῶν συζύγων αὐτῶν, καὶ νυμφίοι καὶ νύμφαι κατήργησαν τοὺς γάμους αὐτῶν, καὶ βασιλεῖς λαβόντες τὰ διαδήματα, ἦλθον εἰς προσκύνησιν αὐτοῦ, καὶ δικασταὶ κατέλιπον τὰ δικαστήρια αὐτῶν, καὶ σοφοὶ κατεπάτησαν τὴν σοφίαν αὐτῶν, καὶ ἰατροὶ ἔρριψαν τὰ φάρμακα αὐτῶν, καὶ πλούσιοι ἀφῆκαν τὸν πλοῦτον αὐτῶν, καὶ ἔμποροι κατέλιπον τὰς ἐνθήκας αὐτῶν· ὃν εἶδον ἄφρονες καὶ γεγόνασι συνετοί, καὶ ἰδιῶται γεγόνασι γραμματεῖς, καὶ ἀλιεῖς γεγόνασι κήρυκες, καὶ οἱ μὴ ἔχοντες λόγον ἐλάλησαν πάσῃ γλώσσῃ.
- f. 204<sup>b</sup> εἰρήνη ἐκείνη, ἣ δεξαμένη τὸ δῶρον τοῦ Ἄβελ, καὶ μεταστῆσασα τὸν Ἐνώχ τοῦ μὴ γεύσασθαι θανάτου, καὶ τὸν Νῶε σκεπάσασα ἐν τῇ κιβωτῷ. ὁ πληθύνας τὰς εὐλογίας τοῦ Ἀβραάμ, καὶ τὸν Ἰσαὰκ κληρονόμον καταστήσας τῆς ἐπαγγελίας, ἐξ οὗ σπέρματος ἐγεννήθη ὁ σωτὴρ τῶν αἰώνων· ὁ ἐκλεξάμενος τὸν Ἰακώβ ἐκ μήτρας, τοῦ δέξασθαι τὰς εὐλογίας τῶν πρωτοτόκων· ὁ γενόμενος μετὰ Ἰωσήφ ἐν γῆ ἄλλοτρια καὶ λαβὼν τὸν ζυγὸν τῆς δουλείας ἐκ τοῦ τραχήλου αὐτοῦ, καὶ λύσας ἐξέβαλεν αὐτὸν ἐκ τῆς φυλακῆς, καὶ ἐποίησε κύριον τῆς Αἰγύπτου· ὁ ἐν βιάτῳ πυρὸς ὀφθείς τῷ Μωσεί, καὶ δοὺς αὐτῷ ἐξουσίαν ὑποτάσσειν πάντα τὰ κτίσματα, καὶ τὴν θάλασσαν ποιήσας δραμεῖν ἔμπροσθεν αὐτοῦ· ὁ ἐνδυναμώσας Ἰησοῦν τὸν τοῦ Ναυῆ, καὶ νικητὴν ποιήσας ἐν πάσαις ταῖς συμβολαῖς τῶν πολέμων· ὁ ἐκλεξάμενος τὸν Σαμουὴλ εἰς ἱερέα, καὶ τὸν Δαβὶδ χρίσας ὀπίσω ποιμνίων· ὁ ἐξ ὀλίγου ἀλεύρου ἐν τῇ ὑδρίᾳ καὶ ἐλαίου ὀλίγου ἐν τῷ καψάκῃ τῆς χήρας, ποιήσας πηγὴν πλησμονῆς εἰς ἔτη τρία καὶ μῆνας ἕξ. ὁ ἀποστείλας ἵππους καὶ ἄρμα πυρὸς πρὸς Ἥλιαν καὶ εἰσαγαγὼν αὐτὸν εἰς τὸν οὐρανόν, καὶ χαρισάμενος Ἐλισσαίῳ πνεῦμα διπλοῦν καθὼς ἤτήσατο· ὁ κελεύσας ξύλῳ ποιῆσαι θαυμάσια ἐν Αἰγύπτῳ, καὶ ῥάβδῳ ξηρᾷ τοῦ Ἄαρὼν ποιῆσαι καρπόν. εἰρήνη ἐκείνη, ἣ ἐνδυναμώσασα τὸν Ἰὼβ ἐν τοῖς πειρασμοῖς, καὶ ἐξαγαγοῦσα τὸν Λῶτ ἐκ τοῦ κατακλισμοῦ τοῦ πυρὸς. ὁ γενόμενος μετὰ τῶν πατέρων πάντων, ᾧ καὶ πιστεύσαντες καὶ ὃν ἀγαπήσαντες ἐξῆλθον ὀπίσω αὐτοῦ ὑπομειναντες ὀνειδῆ καὶ θλίψεις· καὶ ἐγένοντο ξένοι καὶ πτωχοί, καὶ πάροικοι

<sup>1</sup> κυμάτων corr. marg.: κύμασι text.<sup>2</sup> τὰς cod.



καὶ δεδιωγμένοι, ἐξουδενώσαντες τὸν κόσμον, καταφρονήσαντες τοῦ θανάτου, καὶ ἀρνησάμενοι ἑαυτοὺς· καὶ ἐπειράσθησαν παντὶ πειρασμῷ, καὶ ἐβλήθησαν εἰς θηρία, καὶ γεγόνασι θέατρον τῷ κόσμῳ· καὶ διεληθόντες διὰ πυρὸς καὶ ὕδατος ἐξήλθον εἰς ἀναψυχήν. |

f. 205<sup>b</sup>

II. ταῦτα δὲ ἔγραψα ὑμῖν, ἀδελφοὶ ἀγαπητοί, ἵνα γνῶτε ὡς ἀφ' ἧς ἡμέρας ἐκτίσθη ὁ Ἀδάμ ἐπὶ τῆς γῆς καὶ ἕως τῆς συντελείας τοῦ αἰῶνος οὐχ ἡσυχάζει ὁ πονηρὸς ποιεῖν πόλεμον μετὰ τῶν ἀγίων. ἐν αὐτῷ γὰρ τῷ σώματι ᾧ<sup>1</sup> ἔσμεν ἐνδεδυμένοι, λοιπὸν μετὰ τὴν παράβασιν τοῦ πρωτοπλάστου, οἰκεῖ καὶ ἀναστρέφεται μεθ' ἡμῶν πονηρῶς καὶ δολίως ἐν ταῖς πανουργίαις καὶ τοῖς ἐπιτηδεύμασιν αὐτοῦ. ὅσοι δὲ εἰσι νῆπιοι καὶ ἀγύμναστοι τῶν πολέμων αὐτοῦ περισσοτέρως τραυματίζονται ὑπ' αὐτοῦ διὰ τὴν ἀπλότητα τῆς νηπιότητος αὐτῶν· ἐφ' ὅσον δὲ τὸν Κύριον ἐν ἀληθείᾳ ζητοῦσιν οὐ πίπτουσι· γέγραπται γὰρ Φυλάσσω τὰ νήπια ὁ Κύριος· ὄπλον γὰρ οὐράνιον οἱ Χριστιανοὶ ἐνδεδυμένοι ἐν αὐτῷ ποιοῦσι πόλεμον, ὡς εἰς πρὸς ἕνα, κρυπτῶς, ἐν ταῖς ἑαυτῶν ψυχαῖς. καὶ οἱ μὲν ἄνθρωποι κατέναντι ἀλλήλων πολεμοῦντες καιροὺς ἔχουσιν ἐν οἷς | πολεμοῦσι, καὶ μετὰ τὸν πρὸς ἀλλήλους πόλεμον ἔκασ- f. 206

τος αὐτῶν ἀναπαύεται καὶ καθέζεται ἐν τῇ πατρίδι αὐτοῦ μεθ' ἡσυχίας καὶ εἰρήνης· ὅσοι δὲ μετὰ τοῦ Σατανᾶ πόλεμον ποιοῦσι, νυκτὸς καὶ ἡμέρας οἱ τοιοῦτοι ἐν ἀγῶνι στήκουσιν· ἐν ἐνὶ γὰρ οἴκῳ, ὅς ἐστι τὸ σῶμα, κατέλυσε ψυχὴ ἀνθρώπου καὶ ὁ Σατανᾶς, πρὸς ὃν πολεμεῖ· ἐκεῖ οἰκεῖ ἐν αὐτῷ καὶ ἀναστρέφεται, καὶ διὰ τοῦτο ἐγγύτερός ἐστι τῆς ψυχῆς πᾶσαν ὥραν· διὰ τοῦτο οὐχ ἡσυχάζουσιν οὔτε ἀναπαύονται, ἕως οὗ ἐνδύσονται ὄπλον καὶ δύναμιν ἐξ ὕψους, ἐπειδὴ ἐπίστευσαν καὶ ἔγνωσαν διὰ τοῦ θεοῦ, ὅτι ἐστὶ μετ' αὐτῶν ὁ φονεὺς τῆς ἀνθρωπότητος· καὶ εἰς αὐτοὺς τοὺς πολέμους αὐτῶν ἡδονται, ἐν οἷς ἔγνωσαν ὅτι τὸν θεὸν ἀγαπῶσι, καὶ μετὰ τοῦ Σατανᾶ πολεμοῦσι σὺν τῇ δυνάμει τοῦ θεοῦ. ὀλίγοι δὲ εἰσι καὶ σπάνιοι οἱ εἰδότες ὅτι ἐστὶ μετ' αὐτῶν ὁ ἀφανιστὴς τῶν ψυχῶν· διὰ τοῦτο ἐν θλίψει εἰσὶ, καὶ οὐκ ἔστιν ἐπὶ γῆς ὅς παρα|καλέσει f. 206<sup>b</sup>

αὐτούς, ἐπειδὴ προσέχουσι καὶ προσδοκῶσιν ἐκ τοῦ οὐρανοῦ, ἵνα δέξωνται τι ἐν αὐτοῖς, καὶ ἐν ἐκείνῃ τῇ δυνάμει καὶ τῷ ὄπλῳ τοῦ πνεύματος νικῶσιν. ἐξ οὐρανοῦ γὰρ ἐστὶν ἢν δέχονται δύναμιν, μὴ φαινομένην ὀφθαλμοῖς σαρκός· ὅσον γὰρ τὸν θεὸν ζητοῦσιν ἐξ ὅλης καρδίας, δύναντες θεοῦ κρυπτῶς πᾶσαν ὥραν βοηθεῖ αὐτοῖς· εἰ δὲ καὶ πειράζονται ὑπὸ τοῦ

<sup>1</sup> ἃ coniecit W. Scott, cf. ὄπλον . . . ἐνδεδυμένοι infra.

Σατανᾶ διὰ τὴν ἀσθένειαν αὐτῶν, ἀλλ' οὐκ ἐγκαταλιμπάνει αὐτοὺς ὁ Κύριος ἐπὶ πολὺ ἐμποδισθῆναι καὶ ἐπὶ πλείον πειρασθῆναι· αὐτοὶ δὲ οἱ πόλεμοι διδάσκουσιν αὐτοὺς γινῶναι τί ἐστὶν ὁ Σατανᾶς, καὶ πῶς φθείρει τοὺς ἀνθρώπους· καὶ αὐτὰ τὰ πάθη τῶν πολέμων διδάσκουσιν αὐτοὺς ἐγγίξειν πρὸς τὸν θεὸν τὸν σωτήρα τοῦ κόσμου· καὶ ἐπὶ γινῶσι τὴν ἀσθένειαν ἑαυτῶν, μὴ δυνάμενοι νικῆσαι, τότε ζητοῦσιν ἐκ θεοῦ ὄπλον σπουδαίως· καὶ οὕτως ἐνδυσάμενοι τὴν πανοπλίαν τοῦ πνεύματος, γίνονται νικηταί, καὶ πίπτει ὑπὸ τοὺς πόδας αὐτῶν ὁ ἐχθρὸς τῶν ψυχῶν. δι' ὧν ὄπλων | καταλύεται τὰ τείχη τῆς ἁμαρτίας τὰ κυκλῶσαντα τὴν ψυχὴν, καὶ ψυχαὶ αἱ ἐγκεκλεισμέναι εἰς σκότος εἰς φῶς ἐξέρχονται, καὶ πρὸς τὸν πατέρα αὐτῶν τὸν οὐράνιον ἐγγίξουσιν, καὶ κάλλος ὠραϊότητος θεϊκὸν ἐνδύονται, καὶ δόξαν καὶ δύναμιν περιζώνονται, καὶ πάντα τὰ ἐπιτηδεύματα τοῦ πονηροῦ πνεύματος μαθάνουσιν, ὡς φησὶν ὁ ἀπόστολος Οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν, καὶ μετὰ τοῦ πνεύματος τοῦ ἁγίου συμμίγνυνται, καὶ τὸ θέλημα τοῦ πατρὸς τοῦ ἐν οὐρανοῖς ποιῶσι.

III. γινώσκετε οὖν, ἀδελφοὶ ἀγαπητοί, ὅτι ὅσοι ἐτοιμάζουσι τὰς ἑαυτῶν ψυχὰς γενέσθαι γῆν τοῦ οὐρανοῦ σπόρου, ἐκεῖ ὁ ἐχθρὸς σπεύδει σπεῖραι τὰ ζιζάνια αὐτοῦ· διὸ καὶ ἐπειράσθητε ὑπὸ τοῦ ἐχθροῦ, καὶ ἀκηκοότες ἐλυπήθημεν ἐπὶ πολὺ. καὶ τοῦτο δὲ ἴστε· ὡς εἰ μὴ τινες ἐξ ὅλης καρδίας ζητήσουσι τὸν Κύριον, οὐ πειράζονται ὑπὸ τοῦ Σατανᾶ φανερώς, ἀλλὰ κρυπτῶς καὶ δολίως διὰ τῆς ἀπάτης αὐτοῦ ἐξαφανίζει

i. 207<sup>b</sup> τὰς ψυχὰς τῶν ἀνθρώπων, | φθείρων καὶ ἀπαλλοτριῶν ἀπὸ θεοῦ· καὶ τὰ νῦν, ἀδελφοὶ, θαρσεῖτε καὶ μὴ δειλιάσητε ἐν μηδενί, καὶ μὴ πτύρεσθε ἐν ταῖς φαντασίαις τοῦ ἀλλοτρίου, καὶ ἐν τῇ προσευχῇ μὴ γίνεσθε συγκεχυμένοι ἐν πλείοσι καὶ ἀπρεπέσι κραυγαῖς, ἔσεσθε δὲ ἐκδεχόμενοι τὴν χάριν τοῦ Κυρίου ἐν πόνῳ ψυχῆς καὶ πείνῃ νοός· οὐ γὰρ πρὸς ἡμᾶς μόνον τοιαῦτα γέγονασιν, ἀλλὰ καὶ ἐνταῦθα ὅμοια γέγονασιν πρὸς τινάς· ταῦτα δὲ συμβέβηκεν ἐν τῷ πρώτῳ καιρῷ· ὅτε γὰρ ἤρξαντο προσκαρτερεῖν ἐν προσευχαῖς, ἐν πειρασμοῖς ἐκλυδωνίσθησαν διὰ τὸ ἀγυμνάστους αὐτοὺς εἶναι, καὶ διὰ τὴν νηπιότητα αὐτῶν συνεχύθησαν. τὸ λοιπὸν, ἀδελφοί, θαρσεῖτε καὶ παρακαλεῖσθε καὶ ἐκδέχεσθε, μεριμνῶντες ὑπὲρ τῶν ψυχῶν ὑμῶν, σπουδάζοντες προσκαρτερεῖν τῇ προσευχῇ, καὶ μὴ ἐκκακῆσθαι ὁ νοὺς ὑμῶν, γέγραπται γὰρ Ἰσομοιῆς χρεῖαν ἔχετε, ἵνα ποιήσαντες τὸ θέλημα τοῦ θεοῦ κομίσησθε τὰς ἐπαγγελίας. καὶ ὁ

Κύριος | εἶπεν Ἐὰν δύο ὑμῶν συμφωνήσωσιν, ἀμὴν λέγω ὑμῖν, πᾶν ὃ ἐὰν f. 208  
αἰτήσωνται, λήψονται· ὅσοι γὰρ ἐν ἀληθείᾳ τὸν θεὸν ζητοῦσι, δύναμιν  
θεϊκὴν δέχονται ἐν ταῖς ψυχαῖς, καὶ οἱ τοιοῦτοι τῷ οὐρανίῳ χρίσματι  
προσεγγίζοντες αἰσθάνονται ἐν ἑαυτοῖς τῆς γέυσεως καὶ γλυκύτητος  
τοῦ μέλλοντος αἰῶνος· οἱ τοιοῦτοι μείζονές εἰσι πάντων ἀνθρώπων τῶν  
κατοικούντων ἐπὶ τῆς γῆς. ἡ εἰρήνη τοῦ Κυρίου ἡ γενομένη μετὰ πάντων  
τῶν ἁγίων πατέρων καὶ φυλάξασα αὐτοὺς ἀπὸ παντὸς πειρασμοῦ, αὕτη  
ἔσται μεθ' ὑμῶν ἐπὶ τῷ ὀνόματι τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου  
πνεύματος· ἀμήν.



## ΟΜΙΛΙΑ ΝΒ

Ι. Ὁ λόγος τοῦ θεοῦ ἔργον ἀληθείας ἐπιζητεῖ. εἰτά ἐστιν ἀνθρώπῳ τὸ λέγειν, τὸ ἀκούειν, καὶ τὸ ποιεῖν· διὰ τοῦτο γὰρ ἀκούει τις τοῦ λέγοντος, ἵνα τῆς ἀκοῆς τὸ ἔργον ἐκτελέσῃ. ταύτῃ τῇ ἡμέρᾳ ὁ Κύριος ἐγεννήθη, ἡ ζωὴ καὶ ἡ σωτηρία τῶν ἀνθρώπων· σήμερον γέγονε καταλλαγὴ θεότητος πρὸς ἀνθρωπότητα καὶ ἀνθρωπότητος πρὸς θεότητα· σήμερον f. 208<sup>b</sup> ἐσκίρτησε πᾶσα ἡ κτίσις· οἱ ἄνωθεν ἀπέστειλαν πρὸς τοὺς κάτω καὶ οἱ κάτω πρὸς τοὺς ἄνω· σήμερον τοῦ σκότους θάνατος γέγονε καὶ τοῦ ἀνθρώπου ζωὴ· σήμερον ὁδὸς γέγονε πρὸς θεὸν τοῖς ἀνθρώποις καὶ θεοῦ ὁδὸς εἰς τὴν ψυχὴν· τὸ πρὶν γὰρ ἔλεγεν ὁ προφῆτης Ὅδοι Σιῶν πενθοῦσι παρὰ τὸ μὴ εἶναι ἐρχομένους εἰς ἑορτήν, τῆς ψυχῆς τὴν ἐρήμωσιν καὶ τὸν ἀφανισμόν αἰνισσόμενος, οὔτε γὰρ ὁδὸς θεοῦ εἰς ψυχὴν καὶ ἀνθρώπου διάνοιαν ἦν οὔτε ψυχὴ εἰς θεὸν περιεπάτει.<sup>1</sup> σήμερον ἀγαλλιᾶται τὰ πεδία καὶ πάντα τὰ ἐν αὐτοῖς, ἡ γῆ τῆς ψυχῆς δεχομένη ὄμβρον ἐξ οὐρανοῦ. Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο· ὅτι τὸ πρὶν κύριος καὶ βασιλεὺς ὁ Ἀδὰμ κατασταθεὶς ἰδοὺ διὰ τὴν παράβασιν δοῦλος τῆς ἀμαρτίας γέγονε· σήμερον βασιλεύει τῶν ἐχθρῶν αὐτοῦ, Δεῖ γὰρ αὐτόν, φησί, βασιλεύειν· σήμερον Ἐστερέωσε τὴν οἰκουμένην, τὴν πρὶν ἔρημον ψυχὴν καὶ σαλευομένην καὶ τρέμουσαν, ἐν φόβῳ καὶ δειλίᾳ τῆς ἀμαρτίας f. 209 κατεχομένην, Ἐν γὰρ τῇ κατάρα, φησί, στένων | καὶ τρέμων ἔση ἐπὶ τῆς γῆς· ἐπειδὴ γὰρ ὁ οἶκος αὐτῆς ἐν ἄμμῳ ὤκοδόμητο, ἐν σάλῳ καὶ τρόμῳ ἦν· σήμερον εἰς τὴν ἀσάλευτον πέτραν τῆς θεότητος ἡ οἰκία τῆς ψυχῆς ὤκοδομήθη. χαίρουσιν ἄγγελοι, οὐρανοί, ἀστέρες, ἥλιος, σελήνη, ἡ γῆ, καὶ πάντα τὰ ἐν αὐτῇ, ὄρη καὶ βουνοὶ σκιρτῶσιν· εἰ γὰρ ἐν τῷ ἐξέρχασθαι ἐκ τῆς Αἰγύπτου τὸν Ἰσραὴλ συνέχαιρε πάντα τὰ κτίσματα, οὐρανὸς σκέπων νέφει φωτὸς ἡμέρας, καὶ νυκτὸς ἐν στύλῳ πυρός, τὰ ὄρη ὡσεὶ κριοὶ καὶ οἱ βουνοὶ ὡς ἀρνία προβάτων, πόσῳ μᾶλλον ἐπὶ τοῦ ἀληθινοῦ Χριστοῦ γεννηθέντος σήμερον. καὶ γὰρ τὸ πρὶν πᾶσα ἡ κτίσις ἐβόησεν εἰς φθορὰν μετενεχθεῖσα, πεσόντος τοῦ Ἀδὰμ τοῦ ὄντος βασιλέως αὐτῶν, ὃν εἰκόνα θεοῦ ἰδίαν ὑπάρχοντα ἦλθεν ὁ Κύριος ἀνακαινίσαι καθὼς ἔδει καὶ ἀνακτίσαι· ἐπληρώθη ὁ χρόνος τῆς καταδίκης τοῦ ἀνθρώ-

<sup>1</sup> περιεπάτη cod.

που· ἐπληρώθησαν οἱ προκατηγγελλμένοι ὑπὸ τῶν προφητῶν καιροί· νῦν ἀνακαλεῖται ἐκ τῆς αἰχ|μαλωσίας καὶ τῆς ἐξορίας, "Ἦγγικε γὰρ ἡ f. 209<sup>b</sup> βασιλεία τῶν οὐρανῶν· ἐπληρώθη ὁ χρόνος τῶν δεσμῶν καὶ τῆς φυλακῆς καὶ τῆς ἐν τῷ σκότει καταδίκης τοῦ Ἀδάμ. σήμερον αὐτῷ γέγονε λύτρωσις καὶ ἐλευθερία τῆς καταλλαγῆς, καὶ ἡ κοινωνία πρὸς τὸ πνεῦμα, καὶ ἡ συνάφεια πρὸς τὸν θεόν· σήμερον ἤρθη ἡ αἰσχύνη τοῦ προσώπου αὐτοῦ, καὶ ἐδόθη αὐτῷ παρρησία ἀνακακαλυμμένῳ προσώπῳ ἐνορᾶν καὶ κινᾶσθαι τῷ πνεύματι· σήμερον ἀπολαμβάνει ἡ νύμφη τὸν ἑαυτῆς νυμφίον· σήμερον ἐνόησεν καὶ κοινωνία καὶ καταλλαγή τῶν ἐπουρανίων καὶ τῶν ἐπιγείων γέγονε, θεὸς καὶ ἄνθρωπος.<sup>1</sup>

II. ἔπρεπε γὰρ αὐτῷ ἐνδυσασμένῳ τὸ σῶμα ἐλθεῖν καὶ ἐπιστρέψαι καὶ καταλλάξαι τοὺς ἀνθρώπους τῷ ἰδίῳ Πατρί· ἄνοπλος ἐλθὼν, τὸ ὄπλον τοῦ ἀνθρώπου<sup>2</sup> ἔλαβεν, ὅπερ ἐστὶ τὸ σῶμα, καὶ δι' αὐτοῦ ἐπολέμησε καὶ ἀπέκτεινε τὸν θάνατον· διὰ σώματος νεκροῦ ἐθανατώθη ὁ ἐχθρὸς· διὰ τοῦ ἰδίου | ὄπλου κατέκρινεν ἐν τῷ σώματι τὴν ἁμαρτίαν· ὥσπερ γὰρ οἱ f. 210 ἐχθροὶ<sup>3</sup> ἐπερχόμενοι διὰ τῶν ἰδίων τῆς πόλεως ὄπλων καὶ μαγγάνων, λέγω δὴ τῶν βαλλίστρων ἢ ἄλλων τινῶν, σπουδάζουσι καθελεῖν τὰ τεῖχη, οὕτως καὶ ὁ ἐχθρὸς λαβὼν ὑποχείριον τὸν Ἀδάμ, ὥσπερ ὄπλῳ χρησάμενος τῷ αὐτοῦ σώματι, δι' αὐτοῦ ἐνεμήθη καὶ ἠχμαλώτευσεν πάντας τοὺς ἀνθρώπους· ὡσαύτως καὶ ὁ Κύριος, ὥσπερ ὄπλον λαβὼν τὸν ἄνθρωπον, δι' αὐτοῦ τὰ τεῖχη καὶ τὰ ὀχυρώματα τοῦ πονηροῦ καὶ πᾶσαν αὐτοῦ τὴν μηχανὴν καὶ τὴν πονηρὰν κατασκευὴν, ἥ<sup>4</sup> κατὰ τοῦ ἀνθρώπου ἐχρήσατο, διέλυσε καὶ ἠφάνισεν<sup>5</sup> κατὰ τὸ εἰρημένον Ὡς τὸ σκότος αὐτῆς, οὕτως καὶ τὸ φῶς αὐτῆς· Ὡσπερ γὰρ ἐν τῷ Ἀδάμ πάντες ἀποθνήσκουσιν, οὕτως καὶ ἐν τῷ Χριστῷ πάντες ζωοποιηθήσονται.

III. νεκρὰ γὰρ ἦν ἡ ἀνθρωπίνη φύσις τὸ πρὶν ἀπὸ θεοῦ, ἄκαρπος· στεῖρα καὶ ἄγονος ἡ ψυχὴ· νῦν ἐξ οὐρανοῦ σπέρμα ἐδέξατο, | ἵνα δινηθῇ f. 211 καρποῦς τοῦ πνεύματος ἐνεγκεῖν· ὁ Ἀδάμ εἰς ἦν, καὶ ἐξ αὐτοῦ ἡ γυνή, καὶ εἰ μὴ συνήφθη Ἀδάμ τῇ γυναικὶ αὐτοῦ, καρποὺς οὐκ ἐποίει· οὕτως ἐὰν μὴ συναφθῇ ἡ ψυχὴ καὶ κοινωνήσῃ τῷ Χριστῷ, καρποὺς τοῦ πνεύματος ἐνεγκεῖν οὐ δύναται· τὸ σπέρμα γὰρ τὸ θεϊκὸν ὁ λόγος, ὁ πεσών

<sup>1</sup> θεὸς καὶ ἄνθρωπος ad caput marginale, non ad textum ipsum, olim pertinuisse putat W. Scott.

<sup>2</sup> θανάτου coniecit W. Scott.

<sup>4</sup> ἢ textus: ἦν corr. marg.

<sup>3</sup> οἱ ἐχθροὶ addita sunt in margine.

<sup>5</sup> ἠφάνισεν cod.

εἰς τὴν θεοτόκον Μαρίαν, εἰς πάσας τὰς πιστεούσας ψυχὰς πίπτει, καὶ οὕτως γεννῶνται ἐκ τοῦ πνευματικοῦ γεννήματος τῆς σωτηρίας, καθὼς φησι Διὰ τὸν φόβον σου, Κύριε, ἐν γαστρὶ ἐλάβομεν καὶ ὠδινήσαμεν καὶ ἐτέκομεν πνεῦμα σωτηρίας, καὶ οὕτως καρποφορεῖ ψυχὴ τῷ θεῷ. Ἡ γυνὴ γάρ, φησὶν, ὅταν ὠδινή, λύπην ἔχει· ἐπὶ δὲ γεννήσῃ, χαίρει, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον· καὶ ἡ ψυχὴ λαβούσα τὸν ἐπουράνιον σπόρον, ἕως ἂν ὠδινή θλίψιν ἔχει, βασανιζομένη ὑπὸ ποικίλων πειρασμῶν, ἐπὶ δὲ γεννήσῃ, τουτέστι<sup>1</sup> τελειωθῆ, χαίρει διηνεκῶς χαρᾷ ἀνεκκλαλήτῳ, ὅτι ἐγεννήθη ἐπουράνιος καὶ καινὸς ἄνθρωπος εἰς τὸν ἄνω κόσμον.

f. 211<sup>b</sup> IV. καὶ ὡσπερ τὸ σῶμα | λαβὼν ὁ Κύριος ἀνήνεγκε καὶ ἐκάθισεν ἄνω ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, οὕτως καὶ νῦν τὰς πιστεούσας ψυχὰς καὶ ἀξίας τοῦ θεοῦ μεθιστᾷ καὶ μεθιστησιν εἰς τὴν βασιλείαν αὐτοῦ, γεννήσας αὐτὰς ἄνωθεν ἐκ τοῦ ἰδίου πνεύματος, καθὼς φησὶν ὁ Κύριος Ὁ πιστεύων εἰς ἐμὲ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. οἱ γὰρ ἐν ἀληθείᾳ πιστοὶ καὶ ἐν τῇ γῆ μένοντες ἄνω ἐν τοῖς οὐρανοῖς διακονοῦσι τῷ Κυρίῳ, καὶ αὐτὸς δὲ ἄνω καθεζόμενος εἰς τὸν θρόνον τῆς μεγαλωσύνης αὐτοῦ κάτω ταῖς τῶν ἁγίων ψυχαῖς ὡς ἐνθρόνους ἐπαναπαύεται· μέλη γὰρ καὶ σῶμα αὐτοῦ εἰσι, πᾶσα ἡ ἐκκλησία τῶν ἁγίων, αὐτὸς δὲ ἡ κεφαλὴ τῆς ἐκκλησίας τυγχάνει· ὡσπερ γὰρ μία ψυχὴ ἐν ὄλῳ τῷ σώματι ἐστὶ, καὶ ἕκαστον μέλος τοῦ σώματος ὑπὸ τῆς μιᾶς ψυχῆς διοικεῖται, οὕτω πάντες οἱ ἅγιοι εἰς τὸ πνεῦμα τῆς θεότητος ζῶσι καὶ ὑπ' αὐτοῦ διοικοῦνται, καὶ ἕκαστον μέλος | ζῆ ἐν τῇ ὑποστάσει καὶ τῇ θεϊκῇ ψυχῇ.

f. 212 V. καὶ ὡς τὸ σῶμα ἐὰν ᾖ παρὰ χεῖρα ἢ παρὰ πόδα ἢ παρ' ὀφθαλμόν, ἐπίμωμός ἐστὶν ὁ ἄνθρωπος, οὕτως καὶ ἡ ψυχὴ χωρὶς τῆς ἐπουρανοῦ ψυχῆς καὶ τοῦ θεϊκοῦ πνεύματος ἀτελής καὶ ἐπίμωμός ἐστὶν, ἀπόβλητος τῆς βασιλείας τυγχάνουσα· Ἐὰν μὴ τις γάρ, φησὶ, γεννηθῆ ἄνωθεν, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. δύο γὰρ χεῖρες καὶ δύο πόδες καὶ δύο ὦτα τέλειος ἄνθρωπός ἐστιν· ἀλλὰ καὶ δύο πτεροῖς τὸ ὄρνεον δύναται πετασθῆναι, ἐνὶ δὲ πτερῷ πετασθῆναι οὐ δύναται· ἀλλὰ καὶ δύο διαθῆκαι τοῖς ἀνθρώποις ἐδόθησαν, καὶ χωρὶς τῆς καινῆς ἢ μιᾶς ἀδύνατος ἦν· καὶ πάντα τὰ ζεύγη, δύο ὄντα, ἐν ἐστὶ, καὶ οὕτω τέλεια ἀποδείκνυνται. οὕτω καὶ τὸν ἀληθῆ χριστιανὸν εἶναι δεῖ· ὁ γὰρ Κύριος

<sup>1</sup> τουτέστι textus: τουτέστιν corr. marg.



εὐδόκησεν αὐτὸν ἔχειν δύο ψυχάς, μίαν τὴν κτισθεῖσαν καὶ μίαν ἐπου-  
ράνιον ἐκ τοῦ θεϊκοῦ πνεύματος, καὶ οὕτω δύνανται εἶναι τέλειοι καὶ  
χρήσιμοι εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἱπτάμενοι καὶ κουφιζόμενοι ὑπὸ f. 212<sup>b</sup>  
τῶν πτερύγων τοῦ πνεύματος.

VI. ὥσπερ γὰρ ὁ οὐρανὸς ἀρρενικῶς ὀνομάζεται ἢ δὲ γῆ θηλυκῶς,  
οὕτω νυμφίος ὁ οὐράνιος Χριστός, καὶ νύμφη αὐτοῦ ἡ ὡραία ψυχὴ καὶ  
ἀπαθής· καὶ ἄνωθεν μὲν ὄμβρος ἐκ τοῦ θεοῦ κατέρχεται, αὕτη δὲ ὡς γῆ  
καλλίστη δεχομένη τοὺς καρποὺς τοῦ πνεύματος ἀποδίδωσιν· ὥσπερ γὰρ  
ἡ Εὐὰ χωρὶς τῆς τοῦ Ἀδάμ συναφείας στείρα καὶ ἄκαρπος ἦν, οὕτω  
καὶ ψυχὴ χωρὶς τῆς τοῦ πνεύματος συναφείας καὶ συγκράσεως τοῦ ἐπου-  
ρανίου νυμφίου Χριστοῦ χήρα καὶ ἄκαρπος καὶ στείρα τυγχάνει τῆ  
βασιλείᾳ τῶν οὐρανῶν. ἀλλὰ καὶ ὁ ἐπουράνιος νυμφίος ἄνευ τῆς  
σπουδῆς τοῦ ἀνθρώπου καὶ τοῦ θελήματος οὔτε οἰκεῖ εἰς αὐτὸν οὔτε  
κιρνᾶται· ὥσπερ γὰρ οἶνος κιρνῶμενος ὕδατι πόσιμος καὶ ἡδύς ἐστιν,  
οὕτω καὶ ἡ θεότης ἑαυτὴν κεράσασα τῇ ἀνθρωπότητι ἦλθεν ἵνα πάντας  
τοὺς θέλοντας καὶ πιστεύοντας κεράσῃ τῷ ἰδίῳ πνεύματι, καὶ οὕτως εἰς f. 213  
ἡδυτάτην καὶ εὐνοστον μεταβληθῶσι προαίρεσιν. ὥσπερ δὲ βαφὴν  
ἔριον ἐν πορφύρᾳ ἐν γέγονεν, οὕτω καὶ τελείως βαπτιζόμεναι ψυχαὶ τῷ  
πνεύματι πορφύρα πνευματικὴ ἀποτελοῦνται κατὰ τὸ γεγραμμένον Τὸ  
γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν· ὥσπερ καὶ σῶμα τοῦ  
Κυρίου κερασθὲν τῇ θεότητι θεὸς ἐστιν· ὥσπερ δὲ σίδηρος βληθεὶς εἰς  
πῦρ πῦρ ἐστι, καὶ οὐδὲν δύναται αὐτοῦ ἄψασθαι ἢ ἐγγίσει, ἐπεὶ ἀφανί-  
ζεται καὶ ἀναλίσκεται, εἰ μὴ μόνον τὸ πῦρ μετὰ τοῦ πυρὸς ἢ ἀνθρακες  
πυρὸς μετὰ ἀνθράκων δύνανται εἶναι ἀβλαβεῖς, οὕτω καὶ πᾶσα ψυχὴ διὰ  
τοῦ πυρὸς τοῦ πνεύματος καθαρισθεῖσα καὶ πῦρ καὶ πνεῦμα γενομένη  
δύναται εἶναι μετὰ τοῦ ἀχράντου σώματος τοῦ Χριστοῦ. ψυχὴν δὲ  
ἀμήτητον τούτου τοῦ πνεύματος ἀδύνατον ἐκεῖ προσεγγίσει, ἢ ἀποβλέ-  
ψαι εἰς τὴν θείαν ἐκείνην ἀστραπὴν, καὶ ζῆν ἐν αὐτῇ. ἔ|καστον γὰρ f. 213<sup>b</sup>  
πρᾶγμα ἐκεῖ ἐστι καὶ ἐκεῖ ζῆ, ὅθεν ἐγεννήθη· τὰ ζῶα τὰ ἐν τῷ ὕδατι διὰ  
τὸ ἐκεῖ γεννηθῆναι ἐκεῖ ζῶσι· τὰ πετεινὰ τοῦ οὐρανοῦ ἱπτάμενα ἐν τῷ  
ἀέρι εἰς αὐτὸν ἀναπαύονται. ὁμοίως καὶ ἡ τῶν ψυχῶν διαγωγή, καὶ ὁ  
ἄηρ τῶν ἐχόντων τὰς τοῦ πνεύματος πτέρυγας ἐπάνω ἐστὶν εἰς τὰ ὕψη  
τῆς θεότητος, ἐκεῖθεν γὰρ ἐγεννήθησαν.

VII. ὥσπερ δὲ ἡμίοχος κατέχων τὰ λῶρα ἡμιοχεῖ καὶ ἄγει τὰ ζῶα  
ὡς οἶδε καὶ ὡς βούλεται, οὕτως καὶ ὁ Κύριος ἐν τοῖς ὑψίστοις ἡμιοχεῖ καὶ

κυβερνᾷ τὰ κτίσματα ἐν οὐρανῷ καὶ ἐπὶ γῆς ὡς αὐτὸς ἐπίσταται· αὐτὸς γάρ ἐστιν ἐν οὐρανοῖς ἐκ δεξιῶν τῆς μεγαλωσύνης καθεζόμενος, καὶ αὐτὸς ἐστὶ τὰ ἐπὶ τῆς γῆς διοικῶν καὶ πᾶσι τοῖς ἁγίοις συνὼν καὶ συνοικῶν· αὐτὸς ἐστὶν ἄνω, καὶ αὐτὸς ἐστὶν κάτω· αὐτὸς ἐστὶν ὁ θεός, καὶ αὐτὸς ἐστὶν ἄνθρωπος· αὐτὸς ἐστὶν ὁ ζῶν, καὶ αὐτὸς ἐστὶν ὁ ἀποθανών·

- f. 214 αὐτὸς ἐστὶν ὁ τῶν | πάντων Κύριος, καὶ αὐτὸς ἐστὶν ὁ τῶν πάντων δούλος· αὐτὸς ἐστὶ τὸ ἄρνιον, καὶ αὐτὸς ἐστὶν ἡ θυσία· αὐτὸς ἐστὶν ὁ μόσχος ὁ τυθείς, καὶ αὐτὸς ἐστὶν ὁ θύων ἀρχιερεύς· αὐτὸς ἐστὶν ὁ παθών, καὶ αὐτὸς ἐστὶν ὁ ἀπαθής· αὐτὸς ἐστὶν ὁ νυμφίος, καὶ αὐτὸς ἐστὶν ἡ νύμφη· αὐτὸς ἐστὶν ὁ νυμφών, καὶ αὐτὸς ἐστὶν ὁ παστός· αὐτὸς ἐστὶν ὁ παράδεισος, καὶ αὐτὸς ἐστὶ τὸ ξύλον τῆς ζωῆς· αὐτὸς ἐστὶν ἡ πόλις Ἱερουσαλήμ, καὶ αὐτὸς ἐστὶν ὁ ναὸς καὶ τὰ ἅγια τῶν ἁγίων· αὐτὸς ἐστὶ τὸ πέλαγος, καὶ αὐτὸς ἐστὶν ἡ οἰκουμένη· αὐτὸς ἐστὶν ἡ τροφή τῶν ψυχῶν, καὶ αὐτὸς ἐστὶν ὁ τῆ σωτηρία τούτων τρεφόμενος· αὐτὸς ἐστὶν ὁ ἄρτος ὁ ζῶν, καὶ αὐτὸς ἐστὶ τὸ ὕδωρ τῆς ζωῆς· αὐτὸς ἐστὶν ἡ ἄμπελος ἡ ἀληθινή, καὶ αὐτὸς ἐστὶν ὁ οἶνος τῆς εὐφροσύνης· αὐτὸς ἐστὶν ὁ μαργαρίτης, καὶ αὐτὸς ἐστὶν ὁ θησαυρός· αὐτὸς ἐστὶν ἡ σαγήνη, καὶ αὐτὸς ἐστὶν ὁ πολεμιστής· αὐτὸς ἐστὶ τὸ ὄπλον, καὶ αὐτὸς ἐστὶν ὁ νικῶν· αὐτὸς ἐστὶν ἡ περιτομή, καὶ αὐτὸς ἐστὶ τὸ σάββατον καὶ ὁ νόμος· | αὐτὸς ἐστὶν ἡ κεφαλὴ τῆς ἐκκλησίας τῶν ἁγίων, καὶ αὐτὸς ἐστὶν ὁ τοῦ σινάπεως κόκκος· αὐτὸς ἐστὶν ὁ ἀμπελών, καὶ αὐτὸς ἐστὶν τὸ ἄροτρον· αὐτὸς ἐστὶν ἡ χάρις, καὶ αὐτὸς ἐστὶν ἡ πίστις· αὐτὸς ἐστὶν ὁ γάμος, καὶ αὐτὸς ἐστὶ τὸ ἔνδυμα τοῦ γάμου· αὐτὸς ἐστὶν ἡ ὁδός, καὶ αὐτὸς ἐστὶν ἡ θύρα· αὐτὸς ἐστὶν ὁ ἥλιος τῆς δικαιοσύνης, καὶ αὐτὸς ἐστὶ τὸ φῶς τῶν ψυχῶν· αὐτὸς ἐστὶν ἡ ζωὴ, καὶ αὐτὸς ἐστὶν ἡ βασιλεία· αὐτὸς ἐστὶν ἡ ἀρχὴ καὶ αὐτὸς ἐστὶ τὸ τέλος· αὐτὸς ἐστὶν ὁ πάντων ἐπέκεινα, καὶ αὐτὸς ἐστὶν ὁ τὰ πάντα ἐν πᾶσι γινόμενος· τοῦτο τὸ ἱερὸν καὶ θεῖον γέννημα ἐγεννήθη ἡμῖν ἐν τῇ ἡμέρᾳ ταύτῃ, ἡ σωτηρία καὶ ἡ ζωὴ τῶν ψυχῶν ἡμῶν· δόξα τῇ μεγαλειότητι αὐτοῦ· δόξα τῇ φιλανθρωπείᾳ· δόξα τῇ ἀνεκιάστῳ προνοίᾳ αὐτοῦ περὶ τὸ γένος ἡμῶν· παρακαλέσωμεν οὖν καὶ ἡμεῖς καὶ πιστεύσωμεν δέξασθαι αὐτόν, ἵνα καὶ ἡμεῖς εὐρόντες αὐτόν ἀπολαύσωμεν
- f. 215 αὐτοῦ, τοσοῦτων | ἀγαθῶν γινομένων ἐν ἡμῖν βουλήσει πατὴρ καὶ υἱοῦ καὶ ἁγίου πνεύματος, εἰς τοὺς αἰῶνας· ἀμήν.



## ΟΜΙΛΙΑ ΝΓ

I. ὁ βουλόμενος θεῶ εὐαρεστήσῃσαι καὶ υἱὸς θεοῦ γενέσθαι καταξιωθῆναι πρὸ πάντων τῆς μακροθυμίας δραξάμενος ὀφείλει εὐχαριστεῖν ἐν ταῖς ἀπαντώσῃσι θλίψεσι διαφόροις, στενοχωρίαις τε καὶ ἀνάγκαις· λέγω δὴ νοσημάτων καὶ παθῶν, ἥτοι πνευματικῶν θλίψεων τῶν ἐπαγομένων ὑπὸ τῶν τῆς πονηρίας πνευμάτων, ἥτοι ζημιῶν σωματικῶν ἀδοξιῶν τε καὶ ὕβρεων ὑπὸ ἀνθρώπων ἐπαγομένων· ἄπερ πάντα ἐμπόδια τυγχάνει, τοῦ τῆς βασιλείας ἀλλοτριῶσαι καὶ μὴ προσεγγίσει τὴν ψυχὴν τῷ θεῷ. ἐν τούτοις τοίνυν πᾶσι τοῖς ἀπαντῶσιν ὁ βουλόμενος εὐδοκιμήσῃσαι παρὰ Χριστῷ ὀφείλει χαίρειν, ἡδεσθαι καὶ ἀγαλλιᾶν, καὶ τῇ πρὸς θεὸν ὀρμῇ ζῆειν, καὶ τῇ προαιρέσει πρὸς αὐτὸν σπεύδειν, καὶ ὅτε μᾶλλον ἐν τοῖς τοιοῦτοις ἐμποδιοσθῆ, ἀναπαύεσθαι καὶ γενναίως ὑπερπηδᾶν<sup>1</sup> πᾶσαν θλίψιν τῇ πρὸς Κύριον ἀγάπῃ· εἰ δὲ μὴ οὕτως διακεῖται | μήτε οὕτως f. 215<sup>b</sup> εἰς αὐτὸν εὐτρεπίζει, ὀδυνᾶται καὶ στενοχωρεῖται μὴ ἀνδρίζομενος· ὁ τοιοῦτος ζωῆς οὐ γίνεται τέκνον, ἐπειδὴ μὴ γέγονε μιμητῆς καὶ ἀκόλουθος πάντων τῶν ἀγίων, μήτε τοῖς ἔχρῃσι τοῦ Κυρίου ἀκολουθεῖ.<sup>2</sup>

II. κατανόησον γὰρ ὡς συνετός, καὶ βλέπε πῶς ἐξ ἀρχῆς οἱ πατέρες, οἱ πατριάρχαι, οἱ προφῆται, οἱ ἀπόστολοι, οἱ μάρτυρες καὶ πάντες οἱ τῆς ζωῆς υἱοὶ ἐν ταῖς θλίψεσιν ἔχαιρον, καὶ ἐν ταῖς στενοχωρίαις καὶ ἀνάγκαις ἠδοντο· καὶ ἡ ἀνάπαυσις αὐτῶν ἦν ἐν ταῖς κακουχίαις καὶ τοῖς πόνοις. Μᾶλλον γάρ, φησί, ἐλόμενοι συγκακουχεῖσθαι τῷ λαῷ τοῦ θεοῦ, ἢ πρόσκαιρον ἔχειν ἀμαρτίας ἀπόλαυσιν· καὶ πάλιν Τέκνον, εἰ προσέρχῃ δουλεύειν Κυρίῳ, ἐτοίμασον τὴν ψυχὴν σου εἰς πειρασμόν· εὐθύνον τὴν καρδίαν σου καὶ καρτέρει, καὶ μὴ σπέυσης ἐν καιρῷ ἐπαγωγῆς· κολλήθητι αὐτῷ καὶ μὴ ἀποστής, ἵνα αὐξηθῆς ἐπ' ἐσχάτων<sup>3</sup> σου· πᾶν ὃ ἐὰν ἐπενεχθῆ σοι δέξαι ἀσμένως, ὅτι ἐν πυρὶ δοκιμάζεται χρυσός, καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως· | πιστευσον αὐτῷ καὶ ἀντιλήψε- f. 216<sup>b</sup> ταί σοι, καὶ τὰ ἐξῆς· καὶ ἀλλαχοῦ Τὰ ἐπιφερόμενά σοι πάντα ὡς ἀγαθὰ προσδέχου· εἰδὼς ὅτι ἄτερ θεοῦ οὐδὲν γίνεται. ὁ δὲ μακάριος ἀπόστολος ἐντελέστερον ἐπάγει λέγων Ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, ἐν πληγαῖς, ἐν φιλακαῖς, ἐν

<sup>1</sup> ὑπερπηδᾶν textus: φέρειν corr. marg.    <sup>2</sup> ἀκολουθῆ cod.    <sup>3</sup> ἀσχάτων cod.



διωγμοῖς, καὶ ὁ Κύριος Μακάριοι, φησίν, ἐστὲ ὅταν ὄνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ τὰ ἐξῆς· εἰ τοίνυν τῶν τοιούτων υἱὸς καὶ κληρονόμος γενέσθαι βούλει, τὴν μίμησιν τῆς ἀναστροφῆς αὐτῶν καὶ πολιτείας ὀφείλεις ἀναδέξασθαι, καὶ τῶν τοῦ Κυρίου λόγων ἀκόλουθος εἶναι καὶ ποιητής· Στενὴ γὰρ ἐστὶ καὶ τεθλιμμένη ἡ ἀπάγουσα εἰς τὴν ζωὴν ὁδός, καὶ ὀλίγοι εἰσὶν οἱ διερχόμενοι δι' αὐτῆς. εἴτε οὖν ἐν στενοχωρία, ἢ ἐν πάθει, ἢ ἐν νόσοις, ἢ ἐν ὄνειδισμοῖς, ἢ ἐν ὑβρεσιν ἐξετασθῆς, μᾶλλον ἐν τούτοις ὀφείλεις ἀγαλλιᾶσθαι καὶ χαίρειν· Οὐαὶ γάρ, φησί, τοῖς τρυφῶσι  
 f. 216<sup>b</sup> καὶ τοῖς ἐμπεπλησμένοις | καὶ τοῖς ἐν ἐπιγείοις μακαριζομένοις· ὁ γὰρ μακαρισμὸς τοῖς πενθοῦσι καὶ θλιβομένοις διὰ τὸν Κύριον ἡτοίμασται· ὀφείλει τοίνυν ὁ τὴν ζωὴν τὴν αἰώνιον ἐπιθυμῶν ζῆσαι ἐν πᾶσιν εὐχαριστεῖν, καὶ τὰς θλίψεις καὶ τὰς στενοχωρίας ἀποδέχεσθαι, καὶ τὴν ταπεινωσιν ἀγαπᾶν.

III. οὐ γὰρ μόνον γονάτων χρεία παρὰ θεῶ, ὅπως εἰς πᾶσαν ἡμέραν ἐν τῇ εὐχῇ καρτερῆ<sup>1</sup> τις. καλὸν μὲν ἐπιτήδευμα τοῦτο, καλὸν ἀληθῶς τὸ εὐχεσθαι καὶ ἀδιαλείπτως προσκατερεῖν τῇ εὐχῇ. κεφαλὴ γὰρ ἐστὶ πάντων τῶν ἐπιτηδευμάτων, ἀλλὰ τῶν λοιπῶν ἄνευ τῆς ἀρετῆς μελῶν νεκρά ἐστίν. εὐχαὶ γὰρ ταῖς εὐποιῖαις εὐπρόσδεκτοι γίγνονται· ἵνα τις μὴ μισῆ τὸν ἀδελφόν· μὴ κατὰ τινος λαλεῖν· ταπεινὸν εἶναι, καὶ μὴ ὑψηλοφρονεῖν· μὴ οἶεσθαι ἑαυτὸν εἶναι τι, κἂν πάσας τὰς δικαιοσύνας ποιήσῃ. ζητούμενος γὰρ ὁ Κύριος οὕτως εἰλικρινῶς καὶ ὁσίως εὐθέως  
 f. 217 παραγίγνεται· μὴ ζητούμενος δὲ οὕτως, ὡς ἐν | ὑπνω ἐκῶν<sup>2</sup> εἶναι λελόγισται, καὶ ἡ εὐχὴ ἐπιπόλαιος οὖσα, οὐδὲν λελόγισται παρὰ θεῶ.

IV. διὰ τί γὰρ ὁ Κύριος οὐκ ἀποκαλύπτεται ἡμῖν ἐν τάχει ζητούμενος ὑφ' ἡμῶν; ὅτι οὐ βούλεται; μὴ γένοιτο. Πάντας γὰρ ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἔλθειν· καὶ πᾶσα σπουδὴ καὶ κάματος τῶν πατέρων διὰ τοῦτο γέγονε καὶ αὐτοῦ τοῦ Κυρίου, εἰς τὸ τὸν θεὸν τοῖς ἀνθρώποις γνωρισθῆναι, τουτέστι χάριτος ἐνέργεια, ἥτις ἐστὶ ζωὴ αἰώνιος, ἀλλὰ πάντως ἔστι τι ἴδιον τῆς ψυχῆς ἐν μέσῳ πλημμέλημα, καὶ διὰ τοῦτο οὐδέπω γνωρίζει καὶ ἀποκαλύπτει ἡμῖν ἑαυτὸν ὁ Κύριος· οὐ γὰρ ἐστὶ προσωπολήπτῃς ὁ θεός, ἀλλὰ προσέχει ταῖς ἐνθυμήσεσι καὶ ἐννοίαις τῶν ζητούντων. διὰ τὴν ἡμετέραν τοίνυν χαννότητα καὶ ἀμέλειαν ἢ ἀπιστίαν ἢ ἕτερα ἅτινα παραπτώματα ἅπερ οὐκ ἴσμεν μὴ  
 f. 217<sup>b</sup> λεπτῶς ἑαυτοὺς διακρίνοντας, οὐ γνωρίζεται ἡμῖν ὁ Κύριος, | ὁ εἰπών

<sup>1</sup> καρτερεῖ cod.

<sup>2</sup> ἦκων textus: ἐκῶν corr., εἰκῶν coniecit E. P. Warren:

ἐμφανίζειν ἑαυτὸν τοῖς ὁσίως αὐτὸν ζητοῦσι καὶ τὰς ἐντολάς αὐτοῦ φυλάττουσι· γέγραπται γάρ· Ἐὰν ἀγαπᾷτέ με, τὰς ἐντολάς μου τηρήσατε, καὶ ἔλευσόμεθα ἐγὼ καὶ ὁ πατήρ μου, καὶ μονὴν παρ' ἡμῖν ποιήσομεν. σπουδάσωμεν τοίνυν ἑαυτοὺς ἀνακρίνειν πάντοτε καὶ διερευνᾶν τὰς καρδίας ἡμῶν, ὅπως γνωρίσωμεν τὰ ἑαυτῶν σφάλματα, πιστεύοντες τῷ ἐλευθερωτῇ τῶν ψυχῶν ἡμῶν Χριστῷ, λυτρωθῆναι ἀπὸ παντὸς παραπτώματος φαινομένου καὶ κρυπτοῦ, καὶ ὅτε ἐν ἀληθείᾳ δικαίως καὶ ὁσίως ζητήσωμεν αὐτόν, ἐτόίμως ἐμφανίζει ἡμῖν ἑαυτὸν κατὰ τὴν ἐπαγγελίαν αὐτοῦ, καθαρίζων τὰς ἐρρυθμώμενας καρδίας ἡμῶν ἀπὸ πάσης κακίας καὶ μολυσμοῦ.

V. πρὸ πάντων τοίνυν τὰς θλίψεις καὶ στενοχωρίας καὶ ὕβρεις αἰρέσθαι ὀφείλομεν, οἱ εὐαρεστεῖν θεῷ βουλομένοι, ὅπως σὺν αὐτῷ ζῆσαι καταξιωθῶμεν ὅλους αἰῶνας· τίς γάρ ἐστιν ἄξιος διὰ τὸν Κύριον πει- f. 218  
νᾶσαι καὶ γυμνητεῦσαι καὶ ἐν τούτοις χαίρειν; μακάριος ὁ τοιοῦτος, ὄντως μακάριος ὅτι παρρησίαν μεγάλην ἔμπροσθεν τοῦ θεοῦ κέκτηται· βούλεται γάρ σε ὁ Κύριος ἐν τούτοις δοκιμασθῆναι, εἰ ἐν ταῖς θλίψεσιν οὐκ ἐπιλανθάνῃ αὐτοῦ, εἰς πᾶσαν γάρ, φησὶν, ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς, καὶ ἀλλαχοῦ, Θλίψεις καὶ ἀνάγκαι εὐροσάν με, αἱ ἐντολαί σου μελετή μου· αὕτη ἐστὶν ἡ ἄθλησις· ἐν τούτῳ εὐαρεστεῖται ὁ θεός.

VI. οἱ πλείστοι δὲ τῶν ἀνθρώπων τῶν δὴ θελόντων εὐαρεστεῖν τῷ θεῷ διὰ ὑστέρησιν γνώσεως ἀληθοῦς σαρκὶ μόνον κάμνουσιν· ἀλλὰ τῇ διανοίᾳ καὶ τοῖς λογισμοῖς καὶ τῇ ἔνδον κρυπτῇ προαιρέσει δεῖ ἀγωνίζεσθαι τὸν τοῦ θεοῦ ἄνθρωπον, ὅς ἐστιν ἀληθινὸς ἀγὼν παρὰ θεῷ ψυχῆς πρὸς ἀοράτους τῶν πονηρῶν δυνάμεων διαλογισμούς. Οὐκ ἔστι γάρ, φησὶν, ἡμῖν<sup>1</sup> ἡ πάλη πρὸς αἷμα καὶ σάρκα ἀλλὰ πρὸς τὰς ἀρχὰς καὶ τὰς ἐξουσίας. τὰ γὰρ πνευματικὰ τῆς πονηρίας ἀόρατα καὶ ἀσώματα ὅσον πρὸς τὰ φαινόμενα τυγχάνουσιν· ὁμοίως καὶ ἡ ψυχὴ ἀόρατος καὶ ἀσώ- f. 218b  
ματος ὅσον πρὸς παχύτητα σωμάτων. ἀόρατον τοίνυν καὶ ἀσώματον τὸν ἀγῶνα καὶ τὴν ἄθλησιν εἶναι δεῖ ἐν τῷ ἐνδοτάτῳ ἀνθρώπῳ. ὄνπερ ἀγῶνα οἱ ἄνωθεν ἐξ ἀρχῆς πατέρες ἠγωνίσαντο, κἂν ἐν τοῖς φαινομένοις ὡς οἱ λοιποὶ ἐφαίνοντο ἄνθρωποι· οἱ οὕτως ἀγωνισάμενοι, εὐαρεστησάσαι τῷ θεῷ ἠδυνήθησαν.

VII. ἀνδρεῖαι γὰρ καὶ γενναῖαι ψυχαὶ καὶ πάντων καταφρονοῦσαι ἀπέρχονται εἰς πόλεμον, καθὼς καὶ Μωυσῆς περὶ τοῦ κρυπτοῦ τῶν πονηρῶν πνευμάτων πρὸς τὴν ψυχὴν πολέμου<sup>2</sup> αἰνιττόμενος, καὶ οἶαι<sup>3</sup>

<sup>1</sup> ἡμῖν textus: ἡμῖν corr. marg.

<sup>2</sup> πολέμων cod.

<sup>3</sup> οἶαι cod.



ψυχαι ἐπιτήδειοι τυγχάνουσιν, ἔφη Ἐἰ τις ἠρμόσατο γυναῖκα, μὴ ἐξέλθη εἰς πόλεμον, καὶ εἰ τις ἐφύτευσεν ἀμπελῶνα, μὴ ἐξέλθη. ταῦτα περὶ δεσμῶν ὑλικῶν λέγει μήποτε τις πρὸς τὰ πνευματικά τῆς πονηρίας ἀθλῶν ἐν τισι πράγμασι δέδεται,<sup>1</sup> ἐὰν γὰρ διὰ τὴν πρὸς τὰς ἡδονὰς καὶ  
 f. 219 τὰ κτήματα προσπάθειαν μὴ ἀθλήσῃ, ἀπόβλητος | τῆς ἐπουρανοῦ εὐφροσύνης γίνεται, ὡς ἐν τῷ εὐαγγελίῳ ὁ Κύριος περὶ τῶν ἐν τοῖς γάμοις κληθέντων καὶ παραιτησαμένων φησί, Ὁ πρῶτος λέγει, ἀγρὸν ἠγόρασα, καὶ οὐ δύναμαι ἐλθεῖν· καὶ ὁ ἄλλος, γυναῖκα ἔγημα καὶ οὐ δύναμαι ἐλθεῖν, ἐρωτῶ σε ἔχε με παρητημένον· συμφώνως τῷ Μωυσῆ λέγων.

VIII. γενναῖοι γὰρ καὶ ἔτοιμοι ὑπακούειν τῷ θελήματι τοῦ θεοῦ ἐν τῷ πνευματικῷ πολέμῳ προχωροῦσιν· ἐτοιμασία δὲ καλὴ καὶ ἐπιτηδειότης πρὸς τὸν κατὰ τῶν ἀοράτων ἐχθρῶν πόλεμόν ἐστιν ὅταν τις καταλιπὼν πατέρα καὶ μητέρα καὶ πάντα τὰ τοῦ βίου προσαγάγῃ ἑαυτὸν τῷ θεῷ, καὶ πρὸς τούτοις ἔτι καὶ τὴν ἑαυτοῦ ψυχὴν ἀρνήσῃται, ἐπιδιδοὺς ὅσα κέκτηται καὶ διαφέρει αὐτῷ ἐκ τῶν σαρκικῶν γονέων χρήματα καὶ πάντα ᾧ καὶ τὴν ψυχὴν μετὰ θεὸν ἐνεπίστευσε πνευματικῷ πατρὶ καὶ  
 f. 219<sup>b</sup> ἀσκητῇ, ὥστε διοικεῖν αὐτὰ καθ' ὃν | αὐτὸς βούλεται τρόπον, καὶ μὴ πολυπραγμονεῖν ὅπου χρῆ, καὶ ὅπου οὐ χρῆ, ἵνα μὴ εὐρεθῇ κρίνων καὶ δοκιμάζων, ὃν ἠρετίσατο κριτὴν καὶ διοικητὴν τῆς ψυχῆς αὐτοῦ, ὡς ἐμπείρω ταύτην ἐγχειρίσας προσαγαγεῖν τῷ θεῷ, καὶ διὰ τὰ εὐτελῆ τῆς ὕλης ἀποδοκιμάζων αὐτόν· δείκνυται γὰρ διὰ τούτων ἀσκητῆς μᾶλλον αὐτός, ἢ τοῦ ἀσκητοῦ ὑποχείριος διὰ τὸν θεόν.

IX. λέγε μοι γὰρ σὺ ὁ τοῦτο ποιῶν· τὴν ψυχὴν σεαυτοῦ ἐγχειρίσαι λέγεις τῷ ἀσκητῇ, καὶ προσπίπτων αὐτοῦ τοῖς ποσὶ δεῖ, λέγων Λάβε μου τὴν ψυχὴν καὶ προσάγαγε τῷ θεῷ, εἰδὼς ὅτι οὐκ ἀνθρώπῳ ἀλλὰ τῷ θεῷ τοῦτο ποιεῖς τῷ εἰπόντι Ὁ ὑμῶν ἀκούων ἐμοῦ ἀκούει, καὶ ψευδόμενος καὶ ἀποστερῶν ἃ προσήγαγες τῷ θεῷ οὐ δοκεῖς ἀμαρτάνειν; ἢ δοκεῖς μὴ εἶναι ἀμαρτίαν, τὰ δοθέντα τῷ θεῷ πάλιν ἀφαιρείσθαι; πῶς δὲ ἀφαιρεῖς μάθε· ὅτι τῆς μὲν ψυχῆς σου ἀξιόπιστον ποιεῖς τὸν ἀσκητὴν ἱερέα<sup>2</sup> ταύτην διδοὺς προσάγειν θεῷ, περὶ δὲ τῶν ψυχρῶν καὶ οἰκτρῶν καὶ ταλαιπῶρων πραγμάτων τῆς ὕλης τοῦ κόσμου τούτου κρίνεις αὐτόν καὶ δοκιμάζεις. πῶς οὖν οὐ δοκεῖς ἀμαρτάνειν ἀμαρτίαν οὐ τὴν τυχοῦσαν ἀλλ' αὐτὴν τὴν ἱεροσυλίαν, ἧς τὸ κρίμα δείκνυσιν ὁ μακάριος Πέτρος ἐν ταῖς πράξεσιν, ὅτε Ἄνανιαν καὶ Σάπφειραν ἐξελέγξας<sup>3</sup> ὡς νοσφισα-

<sup>1</sup> δέδεται cod.<sup>2</sup> ἱερέα additum est in fundo paginae.<sup>3</sup> ἐξελέγας cod.



μένους ἀπὸ τῆς τιμῆς τοῦ χωρίου, ὃ προσενέγκαντες ἐκελεύσθησαν πωλῆσαι, ὥστε εἰς διακονίαν τῶν ἀδελφῶν προχωρήσαι, θανάτῳ τούτους πικρῶ κατεδίκασε, καὶ φόβον μέγαν ἐνεποίησε πάσῃ τῇ ἐκκλησίᾳ. ἀλλ' ἐρεῖς Οὐκ ἀφαιροῦμαι τὴν ἀποταγὴν, ἀλλὰ δέοντως οἰκονομηθῆναι καὶ καλῶς προνοοῦμαι. μάλιστα μὲν οὐδὲ δοκιμαστὴν σε εἶναι τῶν μηκέτι ἀνηκόντων ὁ λόγος συγχωρεῖ, οὐ γὰρ ἐπίστασαι τὸ δέον ἢ μὴ δέον, ἐλέγχῃ δὲ ἀφαιρούμενος καὶ τὴν ἀποταγὴν· ἐλέγχῃ πρὸς τούτους καὶ ψευδόμενος ἐν τῷ λέγειν Οὐκ ἀφαιροῦμαι. |

f. 220<sup>b</sup>

X. λέγε γάρ μοι· οὐχὶ τὴν ψυχὴν ἔπειτα καὶ τὰ χρήματα ἔδωκας διὰ τῶν χειρῶν τοῦ ἀσκητοῦ τῷ θεῷ; οὐκοῦν οὐκέτι ἐν ἐξουσίᾳ σου ἐστὶ ταῦτα, ἀποταγὴ δὲ ἐστὶ βεβαία καὶ ἀληθής, ψυχῆς μὲν ὅταν καθ' ὅλου τὰ ἴδια θελήματα μὴ ἐπιτελῇ, ἀλλὰ, καθάπερ ὕλη τεχνίτη, οὕτως ὑποθῇ τὰς αἰσθήσεις ἑαυτοῦ πάσας, ᾧ τὴν ψυχὴν παρέθετο μετὰ τὸν θεόν, ἀτενὲς ἔχων τὸ ὄμμα πρὸς τὰ ὑπ' αὐτοῦ κελεύμενα. καὶ ὡς ὕλη οὐκ ἀντερεῖ<sup>1</sup> τῷ τεχνίτῃ ἔντιμον βουλομένῳ ποιῆσαι σκεῦος καὶ οὐκ ἄτιμον, ἄψυχος γὰρ ἅπαξ ὕλη καὶ ἀναίσθητός ἐστιν, οὕτως εἶναι καὶ σε ὁ λόγος ἀπαιτεῖ. ὡς γὰρ ἐμπείρω τὴν ψυχὴν παραθέμενον καὶ οὐκ ὄντα ἑαυτοῦ αὐτὸς ἀγέτω σε, καὶ φερέτω ὅπου βούλεται καὶ ὡς βούλεται. εἰ δὲ περὶ ψυχῆς εἴρηται τοῦτο, πῶς περὶ τῶν γηϊνῶν σου καὶ φθαρτῶν κτημάτων, οἷς ἀποτάξασθαι λέγεις, ἀναισθητεῖν σε χρή;

XI. εἰ δὲ κατα|ζητεῖς καὶ διατάσῃ τῷ ἀσκητῇ, ὅρα πόσα δοκεῖς f. 221<sup>a</sup> ἀμαρτάνειν· πρῶτον μὲν, ἱεροσυλίαν ἐπισπῶμενος κρῖμα, τοῖς θελήμασιν ἀποταξάμενος καὶ ἐπαναλαμβάνων αὐτά· δεύτερον, ὃν ἡρετίσω κριτὴν τῶν ὑπὸ σοῦ πραττομένων κατακρίνων· τρίτον, αὐθαδείας καὶ φιλαυτίας ἢ καὶ φιλαρχίας φέρειν νόσον· τέταρτον δέ, τοῖς πρώτους καὶ οὓς δοξάζειν ὧφειλες ἀδελφούς καταισχύνων ὡς πένητας καὶ μηδεὶ ἀποταξαμένους, καὶ ὑποκύπτειν αὐτοὺς τῇ σῇ δυναστείᾳ βουλόμενος, ὅτι ἐσθῆτα καὶ σκευὴ ἐν οἷς διακονοῦνται αὐτὸς παρέσχες· καὶ ὅθεν ἂν περιστραφῆς ἐν τῇ μονῇ, τὰ πάντα σὰ ὀρώνται, καὶ λογίξῃ ὡς πρὸ ἐμοῦ ταπεινότητος καὶ πτωχὸς ὑπῆρχεν ὁ ἀσκητής, ἐπ' ἐμοὶ δὲ καὶ διὰ τῶν ἐμῶν μικρὸν ἐπῆρε τὴν<sup>2</sup> κεφαλὴν, καὶ παρὰ τοῖς ἐπιδημοῦσι φίλοις διὰ τῶν ἐμῶν λαμπρὸς φανείς ὑπόληψιν εὔρε μεγάλην· πρὸ γὰρ τούτου, | ἐσθῆς αὐτῷ f. 221<sup>b</sup> εὐτελής, νῦν δὲ λαμπρά, δι' ἧς καὶ δεδόξασται.<sup>3</sup> καὶ ὅρα ὡς ἀναίσθητος

<sup>1</sup> ἀντερεῖ textus: ἀνταίρει corr. marg.<sup>2</sup> τὴν in margine additum est.<sup>3</sup> δεδόξασθαι cod.

ἴσον ἔχειν με<sup>1</sup> τῶν λοιπῶν βούλεται, καὶ διὰ τοῦτο περιτρέψαι<sup>2</sup> καὶ τὸν ἀσκητὴν τὸ δίκαιον κρῖμα βιάζεται, ὥστε ὑποκρινάμενον τῇ βίᾳ ταύτῃ ἄρχοντα πάσης αὐτὸν χειροτονῆσαι τῆς ἀδελφότητος. εἰ δὲ εἰδὼς εἶη καὶ γράμματα καὶ εἰς θρόνον αὐτὸν διδασκάλου καθέζεσθαι, εἶτα εὐλογεῖν τοὺς ἑαυτοῦ πατέρας ἄξιον ἑαυτὸν πεπίστευκεν, ὃς οὐδ' ἄκροισ χεῖλεσι τῆς ἀσκήσεως ἐγένεσато, τοὺς παντοίαις ἀσκήσεσι τῶν ἀρετῶν ἐναθλήσαντας, εἶτα καὶ τέλεον ἀποκινήσαι τὸν ἀσκητὴν τῆς ἀρχῆς ἡβουλήθη τάχα· καὶ οἶεται ἐπὶ τούτοις πᾶσι μηδὲν παρατρέψαι μήτε ὑφελέσθαι, ὅτι τὰ χρήματα εἰς ἀνόπιν οὐκ εἴληφεν, οὕτως κακῶς καὶ ἀτόπως ἐν τῷ τὴν ψυχὴν ἄραι τῶν χειρῶν τοῦ ἀσκητοῦ διανοηθείς. καὶ

f. 222 πόσω βέλτιον ἦν, εἰ τὰ χρήματα εἰληφῶς | συντόμως ὤχετο· σύντομος γὰρ ἀπαλλαγὴ ζημίας κερδαλωτέρα<sup>3</sup> παντὸς εὐρέματος ὑλικοῦ· ἀπηλλάγη γὰρ ἂν αὐτὸς περισσοτέρου τῶν ἀπηριθμημένων κακῶν διὰ τῆς τοιαύτης ἀποταγῆς κρίματος, τὸν τε ἀσκητὴν ἀπῆλλαξεν ἂν ὁμοῦ τῇ ἀδελφότητι κόπου καὶ πλημμελημάτων πλείονων.

XII. ἀλλὰ σύ γε, ὦ ἀθλητὰ εὐσεβείας καὶ ἀσκητά, εἰ βούλοιο ταύτην διαπλευσαι τὴν μεγάλην καὶ εὐρύχωρον θάλασσαν,<sup>4</sup> διὰ τὸ ἀχανὲς ἐν μέσῳ καὶ ἄφατον πέλαγος, προκόψας ἀπὸ γῆς ἤδη καλῶς καὶ τῆς ὕλης ἀποσπάσας τὴν ναῦν, μὴ πάλιν εἰς γῆν ὀδηγοῦ, ζητῶν ἐπιστρέφειν, ἀλλὰ πρὸς οὐρανὸν ἀτενὲς ἔχε τὸ ὄμμα. εὐρήσεις γὰρ ἀστέρας εἰς ὃν ἐγὼ σέ φημι οὐρανὸν ἀφορᾶν, ὧν τὰ ὀνόματα καὶ τὸν ἀριθμὸν ὁ οὐράνιος ἐπίσταται κυβερνήτης. εὐρήσεις ἐν αὐτῷ τοὺς φωστῆρας ἀπαν-

f. 222<sup>b</sup> τας, πατέρας, πατριάρχας, | προφήτας, ἀποστόλους, καὶ μάρτυρας, φωστῆρας ἀληθῶς ἀπλανεῖς, τὴν ἀφεγγῆ τοῦ βίου καταναγάζοντας νύκτα· πρὸς οὓς ἀποβλέπων ἀσφαλῶς ὀδηγήσεις τὴν τῆς εὐσεβείας ναῦν ἐπὶ λιμένα τῆς ἀναπαύσεως, Ἱερουσαλὴμ τὴν ἐπουράνιον, πάντα καταλελοιπῶς κατὰ μίμησιν αὐτῶν, καὶ πρὸς μηδὲν αὐτῶν ἐπιστρεφόμενος.

XIII. οἱ γὰρ ἐνδιατρίβοντες τοῖς χείροσι πλείους, σπάνιοι δὲ οἱ τῆς εὐσεβείας ἐργάται. σοῦ δὲ ἡ τῆς ἐπιπόνου ἀποταγῆς πρόθεσις οὐχὶ μετὰ τῶν πολλῶν γέγονε τῆς πλατείας, ἀλλὰ τῶν διὰ τῆς στενῆς καὶ τεθλιμμένης εἰς τὴν αἰώνιον ζωὴν εἰσελθεῖν βιαζομένων, καὶ ὀφείλεις

f. 223 ἄληστον ἔχειν ἐν τῷ νῷ τὸ ἐπάγγελμα, καὶ οὕτω δυνήσῃ πά|σας τὰς

<sup>1</sup> μοι coniecit W. Scott.

<sup>3</sup> κερδαλωτέρα cod.

<sup>2</sup> Forsitan παρατρέψαι conjicias.

<sup>4</sup> θάλασσαν in margine additum est.



θλίψεις φέρειν γενναίως. οὐ γὰρ οἱ τυχόντες, ἀλλὰ γενναῖοι καὶ ἔτοιμοι τῷ θελήματι τοῦ θεοῦ ὑπακούειν, τὴν στενήν διαπορεύονται, καὶ πρὸς τὰ πνευματικὰ τῆς πονηρίας ἀδιάλειπτον ἔχουσι πόλεμον, οὔτινες δικαίως τὴν βασιλείαν κληρονομοῦσιν ὡς ἐκλεκτοὶ στρατιῶται τοῦ θεοῦ.

XIV. καὶ ἐτέρως δὲ ὁ τοῦ θεοῦ θεράπων Μωυσῆς αἰνιττόμενος τὰ διχλοῦντα <sup>1</sup> καὶ μηρυκώμενα τετράποδα καθαρὰ ἔλεγεν εἶναι τὰ δὲ μὴ οὕτως ἔχοντα ἀκάθαρτα· ὅτι οὐ χρή ἐνὶ λογισμῷ ἀδιακρίτως ἀκολουθεῖν τὸν τοῦ θεοῦ ἄνθρωπον συνδιαζῶντα <sup>2</sup> καὶ συνηδόμενον τῷ τῆς κακίας συνόντι πονηρῷ λογισμῷ; ἀλλ' ἐκάστοτε διακρίνοντα ἑαυτὸν διὰ τοῦ λόγου ἀκριβῶς ἔχειν τῆς φύσεως τὸν ἴδιον λογισμὸν ἀνταγωνιστῆν τῶν πονηρῶν τῆς κακίας ἐπιτηδευμάτων, | καὶ ἀναμηρυκᾶσθαι καὶ ἐμμελε- f. 223<sup>b</sup>  
τᾶν καὶ γυμνάζειν τὸν νοῦν εἰς τὰ πιστὰ τῶν ἐντολῶν τοῦ θεοῦ λόγια, ὅπως αἰεὶ ἐν τούτοις ὁ ἀνταγωνιστῆς καὶ εὐσεβῆς λογισμὸς ἐνδιαιτώμενος δυναμωθῆῃ κατὰ τῆς συνοῦσης κακίας, ἕως οὗ ἐνδύσῃται τὴν ἐξ ὕψους δύναμιν, ἣτις ἐξουσιαστικῶς τὴν συνοῦσαν πονηρίαν ἀνελοῦσα καθαρὸν τὸν τῆς καθαρᾶς φύσεως λογισμὸν ἀναδείξει. οἱ οὕτως οὖν ἀγωνιζόμενοι καὶ διακρίνοντες ἑαυτοὺς καθαρὸι παρὰ θεῷ λογίζονται, ἐκουσίων ἀμαρτημάτων ἐκτὸς καθεστῶτες, καὶ τὸ ἑαυτῶν θέλημα, ὅση δύναμις, θεῷ μόνῳ παραστήσαντες.

XV. ὁ γὰρ γενέσθαι βουλόμενος ἐξ ἀληθείας Χριστιανὸς τὸν πόνον καὶ τὸν ἀγῶνα οὐ σαρκικὸν ὁ | φείλει κεκτήσθαι, ἀλλὰ τῷ νῷ αὐτοῖς τοῖς f. 224  
λογισμοῖς. τουτέστιν αἰεὶ τῇ τῶν ἀγαθῶν καὶ <sup>3</sup> καθαρῶν ἐννοιῶν μελετῇ ὀφείλει ἑαυτὸν, ὅση δύναμις, ἐθίζειν, καὶ εἰς τὸ δεξιὸν μέρος τὸν νοῦν αὐτοῦ ἐκτείνειν, τὴν ἐπιφοίτησιν τοῦ πνεύματος πᾶσαν ὥραν ἐν πίστει προσδοκῶντα, ὅπως διὰ τοῦ τοιούτου ἀγῶνος τὸν καθαρισμὸν δέξασθαι δυναθῆῃ, ἵνα πᾶν ὃ βλέπει ἐν κόσμῳ εἰς οἰκοδομὴν τῆς ψυχῆς λαμβάνη καθαρῶς ἐννοούμενος πάντα· οἷον <sup>4</sup> διὰ τοῦ πλοῦτου καὶ τῶν λοιπῶν τοῦ κόσμου τερπνῶν τὸν ἄνω ἐπουράνιον πλοῦτον ἀληθινὸν ἢ τρυφήν ἢ δόξαν ἀμάραντον, ὧν εἰσι ταῦτα σκιαί. ὁ γὰρ κόσμος οὗτος, τοῦ ἀληθινοῦ καὶ αἰωνίου εἰκὼν τυγχάνει· πᾶν οὖν ὅπερ ὁ ἄνθρωπος βλέπει ἐνδοῦ ἐν τῇ ψυχῇ ἐπ' ὠφελείᾳ λαμβάνειν ὀφείλει, ἵνα μηδέποτε ἡρεμῇ ὁ νοῦς τῆς ἀπὸ τῶν ἀγαθῶν μελετῆς, ἐπειδὴ | ταῦτα μετὰ πολλοῦ ἀγῶνος καὶ f. 224<sup>b</sup>

<sup>1</sup> διχλοῦντα cod.

<sup>3</sup> ἀγαθῶν καὶ in margine addita sunt.

<sup>2</sup> συνδιαζῶντα cod.

<sup>4</sup> οἷον corr. marg.



ιδρωτός και πόνου ψυχῆς δύναται κατορθωθῆναι· τὸ δὲ πᾶν αὐτὸς ὁ θεὸς καταρτίζει ἐν ἀληθείᾳ.

XVI. τὸν γὰρ βουλόμενον διαφυγεῖν καὶ ῥυσθῆναι τοῦ πονηροῦ ἀεὶ τοὺς λογισμοὺς ἀλιστήριον καὶ καταφυγὴν εἰς τὸν κύριον δεῖ κεκτῆσθαι, καὶ ἀδιαλείπτως μνήμην θεοῦ καὶ πεποιθήσιν ἔχειν χρῆ, καὶ οὕτω δυνησεται τις παλαίειν πρὸς τὰ κακὰ τὰ συνέχοντα τὸν ἄνθρωπον, ἦτοι τὰ κακὰ τοῦ κόσμου ἕξωθεν ἦτοι τὰς πονηρὰς δυνάμεις ἔνδοθεν, καὶ πάσης συνηθείας καὶ προλήψεως ἀπαλλαγῆναι. τοῦτον τὸν ἀγῶνα καὶ τὸν σκοπὸν ἔχοντες οἱ πατέρες τοῦ ἐλπίζειν ἐπὶ τὸν θεὸν ἠδυνήθησαν εὐαρεστησῆσαι· κἂν γὰρ ἐν τοῖς φαινομένοις γυναικας καὶ τέκνα καὶ χρήματα f. 225 ἐκέκτηντο, ἀλλ' ὁ | νοὺς αὐτῶν ἀνώτερος ἦν τοῦ κόσμου· ὅθεν εἰς δοκιμασίας καὶ πειρατήρια εἰσελθόντες ἠδραγάθησαν, καὶ οὐδὲν ἐλύπει αὐτοὺς ἢ ἀφαίρεσις πάντων<sup>1</sup> τῶν φαινομένων, ἐπειδὴ ἐκέκτηντο τὸ μέγα καὶ ἀληθινὸν κτῆμα, τὴν εἰς θεὸν πεποιθήσιν, ὡς ὁ Ἰωβ πάσης τῆς φαινομένης ἐλπίδος ἐρημωθείς καὶ τὸ σῶμα τραυματισθεὶς ἐνίκησε μόνῃ τῇ πρὸς θεὸν ἀγάπῃ· ἐκεῖ γὰρ μεταφέρων τὴν ἔννοιαν ἀνώτερος πάντων ἐγένετο. οὕτω καὶ ἡμεῖς μεγαλοψύχως πάντα τὰ ἀπαντῶντα καρτερεῖν καὶ ὑπομένειν ὀφείλομεν, τῇ πρὸς θεὸν ἀγάπῃ τετρωμένοι.

XVII. ὥσπερ γὰρ ἐὰν ἔχη γυνὴ ἄνδρα, καὶ αὐτὸς μὲν ἦ ἐν δεσμοῖς καὶ θλίψεσιν, ἢ δὲ ἐν τρυφῇ καὶ ἀμεριμνίᾳ διάγῃ, δηλονότι οὐκ ἔστι σώφρων, μὴ τὴν ὀφειλομένην εὐνοιαν τῷ ἀνδρὶ ἀποσώζουσα, χρῆ γὰρ αὐτῷ συμπάσχειν καὶ συναλγεῖν· οὕτω καὶ ψυχαι, αἱ τῷ ἐπουρανίῳ νυμφίῳ συναφθῆναι ἐπιθυμοῦσαι καὶ συμβασιλεύσαι, τὴν στενὴν καὶ f. 225<sup>b</sup> τεθλιμμένην ὁδὸν ὀφείλουσι διοδεύειν, | ἐν ἣ καὶ αὐτὸς ὤδευσε τύπον ἑαυτὸν παρέχων ἡμῖν· εἰ δὲ ἐκτρέπονται εἰς ἑτέραν ὁδόν, μὴ βαστάζουσαι τὰ στίγματα καὶ τὰ παθήματα τοῦ κυρίου, αἱ τοιαῦται ψυχαι ὡς πόρνοι λογισθήσονται, καὶ ἀπόβλητοι τῆς βασιλείας ἔσονται.

XVIII. παρακαλέσωμεν οὖν τὸν θεὸν ἐν πίστει καὶ πληροφορίᾳ, προσδοκῶντες τὸ ἔλεος παρ' αὐτοῦ, ἅτε δὴ ἔχοντες αὐτοῦ τὰς ὁμολογίας ἐγγράφως, ὅτι τῷ κρούντι ἀνοιγήσεται, καὶ ὅτι Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω, εἰ γὰρ ἄνθρωποι μυρίαίς περισπώμενοι φροντίσι καὶ πειρασμοῖς ἐπισκοτούμενοι. ὑφ' ὧν καὶ ἀναγκάζονται ψεῦδεσθαι ἀφειδῶς, ἐπὶ ἐγγράφους ὁμολογίας ποιήσονται, κἂν θελήσωσιν ἀγνωμονεῖν οὐ δύνανται, πόσω μᾶλλον ὁ ἀψευδὴς θεὸς εἰς ἡμᾶς πληρώσει τὴν

<sup>1</sup> πάντων in margine additum est.

ὁμολογίαν αὐτοῦ, ἡγουν τὴν τοῦ ἁγίου πνεύματος χάριν καὶ δωρεὰν ἡμῖν καταπέμπων; ἀλλ' ἡμεῖς ἐσμὲν ἀληθῶς ψεῦσται, μὴ ζητοῦντες αὐτὸν ὡς προσέταξεν | ἐν πίστει ἀδιστάκτω. ἀλλὰ τότε καὶ ἡμεῖς μετὰ f. 226 πολλῆς παρρησίας αἰτεῖν αὐτὸν δυνησόμεθα, ἐπὰν, ὅσον ἡμῖν ἐστι δυνατόν, ὅλους ἑαυτοὺς δώμεν ἐκδότους τῷ κυρίῳ, ἀπὸ τῶν ἰδίων θελημάτων ἀναχωροῦντες, καὶ μὴ ὡς ἑαυτοῖς ζῶντες, ἀλλ' ὡς ἡγορασμένοι τιμίῳ αἵματι, κατὰ τὸ δεσποτικὸν θέλημα ποιοῦντες, καὶ οὕτως ἀρνησάμενοι ἑαυτοὺς καὶ ὑποθέντες ἐκουσίως μόνῳ τῷ ἀγοράσαντι ἡμᾶς, ὡς εὐγνώμονες καὶ πιστοὶ δοῦλοι εὐρεθέντες, τὸ τῆς ἐπαγγελίας ἁγίου πνεύματος ἀπολάβωμεν,<sup>1</sup> δοξάζοντες πατέρα καὶ υἱὸν καὶ πνεῦμα εἰς τοὺς αἰῶνας, ἀμήν.

<sup>1</sup> ἀπολάβομεν cod.

## ΟΜΙΛΙΑ ΝΔ

I. ἐρώτησις.<sup>1</sup> περὶ τῶν ἐκπιπτόντων ἀδελφῶν ἢ σφαλλομένων ἐν τῷ καθήκοντι βίῳ, τίς ἡ αἰτία τοῦ οὕτως ζῶντας ἀγνοῦς<sup>2</sup> ἐν τῇ ἐρήμῳ, τοὺς μὲν ἀπατηθῆναι τὴν φρένα, τοὺς δὲ περιπαρῆναι τῇ ἀκολασίᾳ; ἀπόκρισις.<sup>3</sup> ταύτην οὖν ἡμῖν ἔδωκε τὴν ἀπόκρισιν Παφνούτιος ὁ γνωστικώτατος· πάντα τὰ γιγνόμενα διήρηται εἰς δύο· εἰς τε εὐδοκίαν θεοῦ, καὶ εἰς f. 226<sup>b</sup> παραχώρησιν· ὅσα μὲν γὰρ ἀγαθὰ | καὶ ἐπωφελῆ καὶ κέρδος ψυχᾶς περιποιούμενα, ταῦτα γίνεται εὐδοκία θεοῦ· ὅσα δὲ πάλιν ἐπιζήμια καὶ ἐπικίνδυνα καὶ περιστατικά, ταῦτα γίνεται κατὰ θεοῦ συγχώρησιν· ἡ δὲ συγχώρησις ἐκ λόγου δικαίου, ἀδύνατον γὰρ τὸν ὀρθῶς φρονούντα καὶ ὀρθῶς βιούντα περιπεσεῖν πταίσματι αἰσχύνης ἢ πλάνῃ δαιμόνων.

II. ὅσοι τοίνυν διεφθαρμένῳ σκοπῷ, νόσῳ ἀνθρωπαρεσκίας καὶ αὐθαδείας λογισμῷ, μετέρχεσθαι δοκοῦσι τὴν ἀρετὴν, οὗτοι καὶ σφάλμασι περιπίπτουσι, τοῦ θεοῦ πρὸς τὸ συμφέρον ἐγκαταλιμπάνοντος αὐτοῦς, ἵνα διὰ τῆς ἐγκαταλείψεως αἰσθόμενοι τὴν ἐκ τῆς μεταβολῆς ἀλλοίωσιν διορθώσωνται τὴν πρόθεσιν ἢ τὴν πράξιν.

III. ποτὲ μὲν γὰρ ἡ πρόθεσις ἐξαμαρτάνει ὅταν κακῷ σκοπῷ γίγνηται, ποτὲ δὲ καὶ ἡ πράξις, ὅταν διεφθαρμένως, ἢ καθ' ὃν δεῖ τρόπον οὐ γίγνηται· συμβαίνει γὰρ πολλάκις τὸν ἀκόλαστον διεφθαρμένῳ μὲν f. 227 σκοπῷ ποιεῖν ἐλεημοσύνην ἐπὶ νεωτέρας δι' αἰ|σχρὸν τέλος, πράξιν δὲ εὐλογον ἐπιδείκνυσθαι, τὸ ὡς ὄρφανῇ ἢ καὶ μόνῃ καὶ ἀσκουμένη διδόναι ἐπικουρίαν· συμβαίνει δὲ καὶ σκοπῷ μὲν ὀρθῷ ποιεῖν ἐλεημοσύνην, ἐπὶ νοσοῦντας ἢ γεγηρακότας ἢ ἐκπεπτωκότας πλοῦτου, φειδωλῶς δὲ καὶ μετὰ γογγυσμοῦ, καὶ εἶναι τὸν μὲν σκοπὸν ὀρθόν, τὴν δὲ πράξιν τοῦ σκοποῦ ἀναξίαν· δεῖ γὰρ τὸν ἐλεήμονα ἐν ἰλαρότητι ἐλεεῖν, καὶ ἐν ἀφειδείᾳ διδόναι.

IV. ἔλεγε δὲ καὶ τοῦτο· ὅτι προτερήματά εἰσιν ἐν πολλαῖς ψυχαῖς· ἐν αἷς μὲν εὐφύια διανοίας, ἐν αἷς δὲ τῶν καλῶν ἐπιτηδειότης· ἐὰν οὖν οἱ τὰ προτερήματα κεκτημένοι μὴ ἐπιγράψωσι τῷ θεῷ ταῦτα τῷ δοτήρι τῶν ἀγαθῶν ἀλλὰ τῇ ἰδίᾳ προαιρέσει καὶ εὐφύια καὶ ἰκανότητι, οἱ τοι-

<sup>1</sup> In margine scriptum.

<sup>2</sup> ἀγνοῦς (sic) cod., ἀνθρώπους (άνους) Palladius.

<sup>3</sup> *Hist. Laus.* XLVII (ed. Butler, p. 137, l. 20).



οὔτοι καταλειφθέντες, ἢ εἰς αἰσχροουργίαν ἢ αἰσχροπάθειαν ληφθέντες, διὰ τῆς ἐπιγενομένης ταπεινώσεως καὶ αἰσχύνης, | ἡρέμα πως τὸν ἐν τῇ f. 227<sup>b</sup> νομιζομένη ἀρετῇ ἀποτρίβονται τύφον· ἐπειδὴ γὰρ ὁ πεφυσιωμένος ἐπὶ εὐφυΐα λόγων ἐπαιρόμενος οὐκ ἐπιγράφει τῷ θεῷ τὴν εὐφυΐαν οὔτε τὴν χορηγίαν τῆς γνώσεως, ἀλλὰ τῇ αὐτοῦ ἀσκήσει καὶ εὐφυΐα, ἀφιστᾷ ὁ θεὸς τὸν ἄγγελον τῆς προνοίας· οὐ ἀποστάντος καταδυναστευθεὶς ὑπὸ τοῦ ἀντι|κειμένου ὁ ἐπαιρόμενος ἐπὶ τῇ εὐφυΐα περιπίπτει ἀκολασία· ἵνα ἡ f. 228 κτηνώδης καὶ κυνώδης ἀκολασία ἀπελάσῃ τὴν δαιμονιώδη, ἢ ἐστὶν ὑπερηφανία, ἵνα τοῦ μάρτυρος τῆς σωφροσύνης ἀφαιρεθέντος, ἀναξιόπιστα γένηται τὰ λεγόμενα παρ' αὐτοῦ· φευγόντων τῶν εὐλαβῶν τὴν ἐκ τοῦ τοιοῦτου στόματος διδασκαλίαν, καθάπερ πηγὴν βδέλλας ἔχουσαν, ὡς πληροῦσθαι τὸ γεγραμμένον Τῷ δὲ ἁμαρτωλῷ εἶπεν ὁ θεὸς ἵνα τί σὺ ἐκδηγῇ<sup>1</sup> τὰ δικαίωμάτά μου, καὶ ἀναλαμβάνεις τὴν διαθήκην μου διὰ στόματός σου;

V. εἰκόσι γὰρ ἀληθῶς αἱ τῶν ἐμπαθῶν ψυχῶν πηγαῖς διαφόροις· οἱ μὲν γαστρίμαργοι καὶ οἰνόφλυγοι πηγαῖς βορβορώδεσιν· οἱ δὲ φιλάργυροι καὶ πλεονέκται πηγαῖς βατράχους ἐχούσαις· οἱ δὲ ὑπερήφανοι καὶ βάσκανοι, ἐπιτηδειότητα δὲ γνώσεως ἔχοντες, πηγαῖς ὄφεις τρεφούσαις· ἐν αἷς ἐλλιμνάζει ὁ λόγος τῷ μηδένα ἠδέως ἀρύεσθαι ἐξ αὐτῶν διὰ τὴν πικρίαν τοῦ ἠέθους. ὅθεν ὁ Δαβὶδ παρακαλεῖ τρία αἰτῶν, χρηστότητα καὶ παιδείαν<sup>2</sup> καὶ γνώωσιν· | ἄνευ γὰρ χρηστότητος, ἢ γνώωσις f. 228<sup>b</sup> ἄχρηστος.

VI. καὶ εἰ μὲν διορθώσεται ὁ τοιοῦτος, τὴν αἰτίαν τῆς ἐγκαταλείψεως ἀποθέμενος, τουτέστι τὸν τύφον, καὶ ἀναλάβηται ταπεινοφροσύνην, καὶ ἐπιγινῶ ἑαυτοῦ τὰ μέτρα, μήτε κατὰ τινος ἐπαιρόμενος καὶ τῷ θεῷ εὐχαριστῶν, ἐπανέρχεται πάλιν πρὸς αὐτὸν ἢ ἐμάρτυρος γνώωσις· λόγοι γὰρ πνευματικοὶ βίον σεμνὸν καὶ σώφρονα μὴ ἔχοντες συνιππάζοντα ἀστάχυνες εἰσιν ἀνεμόφθοροι, τὸ μὲν σχῆμα ἔχοντες, τὸ δὲ τρόφιμον ὑποκλαπέντες.

VII. πᾶσα οὖν πτώσις, εἴτε διὰ γλώσσης, εἴτε δι' αἰσθήσεως, εἴτε διὰ πράξεως, εἴτε δι' ὅλου τοῦ σώματος, πρὸς τὴν ἀναλογίαν τῆς ὑπερηφανίας κατ' ἐγκατάλειψιν γίνεται θεοῦ, φειδομένου<sup>3</sup> τῶν ἐγκαταλιμπανομένων· εἰ γὰρ μετὰ τῆς ὑπερηφανίας καὶ τῇ εὐφυΐα αὐτῶν

<sup>1</sup> ἐκδηγῇ cod.      <sup>2</sup> παιδείαν: iota simplex super diphthongo εα scriptum est.

<sup>3</sup> φειδομένου corr. marg.: φειδομένῳ textus.

μαρτυρήσει τῇ χορηγίᾳ τῶν λόγων ὁ κύριος, δαίμονας αὐτοὺς ἀπεργάσεται ἐπαιρομένους μεγάλα καὶ θρασέα.

VIII. καὶ ταῦτα δὲ ἔλεγεν ἡμῖν ὁ ἀνὴρ· ὅταν ἴδῃς τινὰ βίω μὲν χαλεπὸν, λόγῳ δὲ πιθανόν, μνημόνευσον τοῦ δαίμονος τοῦ ἐν τῇ ἀγίᾳ  
f. 229 γραφῇ τῷ Χριστῷ ὁμιλοῦντος, | καὶ τῆς λεγούσης μαρτυρίας, ὅτι Ὁφίς φρονιμώτερος ἦν πάντων τῶν θηρίων τῶν ἐπὶ τῆς γῆς, ᾧ ἡ φρόνησις μᾶλλον εἰς βλάβην γεγένηται, ἄλλης ἀρετῆς αὐτῷ μὴ συνδραμούσης· δεῖ γὰρ τὸν πιστὸν καὶ ἀγαθὸν φρονεῖν μὲν ἂ δίδωσιν ὁ θεός, λαλεῖν δὲ ἂ φρονεῖ, ποιεῖν δὲ ἂ λαλεῖ· ἐὰν γὰρ τῇ ἀληθείᾳ τῶν λόγων ἡ τοῦ βίου μὴ συντρέχῃ συγγένεια, ἄρτος ἐστὶν ἄνευ ἄλατος κατὰ τὸν Ἰώβ· βρωθήσεται οὖν οὐδαμῶς, ἢ βρωθεὶς εἰς καχεξίαν γενήσεται· εἰ βρωθήσεται γὰρ, φησὶν, ἄρτος ἄνευ ἄλός· καὶ εἰ ἔστι γεῦσις ἐν ῥήμασι κενοῖς, μὴ πεπληρωμένοις τῇ μαρτυρίᾳ τῶν ἔργων;

IX. τῶν οὖν ἐγκαταλείψεων ἡ μὲν ἐστὶ διὰ κεκρυμμένην ἀρετὴν ἵνα φανερωθῇ, ὡς ἡ τοῦ Ἰώβ, τοῦ θεοῦ χρηματίζοντος καὶ λέγοντος Μὴ ἀποποιῶ μου τὸ κρίμα, μηδὲ οἶον με ἄλλως σοι κεχρηματικῆναι, ἀλλ' ἵνα δίκαιος ἀναφανῆς· ἐμοὶ μὲν γὰρ ἦς γνωστὸς τῷ ὀρώντι τὰ κρυπτά, ἐπειδὴ δὲ ἠγνοοῦ τοῖς ἀνθρώποις ὑπονοοῦσι διὰ πλοῦτου<sup>1</sup> σε θεραπεύειν με,  
f. 229<sup>b</sup> ἐπήγαγον τὴν περίστασιν, | ἐξεθέρισα τὸν πλοῦτον, ἵνα δείξω αὐτοῖς τὴν εὐχάριστόν σου φιλοσοφίαν· ἡ δὲ δι' ἀποτροπὴν ὑπερηφανίας, ὡς ἐπὶ τοῦ Πάυλου, ἐγκατελείφθη γὰρ καὶ ὁ μακάριος Παῦλος, ἐν περιστάσεσι καὶ κολαφισμοῖς καὶ διαφόροις θλίψεσι βαλλόμενος, διὸ καὶ ἔλεγεν Ἐδόθη μοι σκόλοψ τῇ σαρκί, ἄγγελος Σατᾶν, ἵνα με κολαφίσῃ, ἵνα μὴ ὑπεραίρωμαι· μήποτε μετὰ τῶν θαυμάτων ἡ ἄνεσις καὶ εὐθηνία καὶ ἡ τιμὴ αὐτῷ προσγενομένη εἰς τύφον αὐτὸν ἐμβάλλῃ διαβολικόν χαννωθέντα· ἐγκατελείφθη καὶ ὁ παράλυτος δι' ἀμαρτίας, ᾧ λέγει Χριστός Ἰδοὺ ὑγιῆς γέγονας, μηκέτι ἀμάρτανε· ἐγκατελείφθη καὶ Ἰούδας, προτιμῆσας ἀργύριον τοῦ θεοῦ λόγου, διὸ καὶ ἀπήγατο· ἐγκατελείφθη καὶ Ἡσαῦ περιπεσὼν ἀκολασίᾳ, καὶ προτιμῆσας κόπρον πονηρὸν εὐλογίας πατρικῆς· ὡς πάντα ταῦτα συναισθόμενον τὸν ἀπόστολον εἰπεῖν περὶ  
f. 230 τινων Ἐπειδὴ γὰρ οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον | ροῦν, ποιεῖν τὰ μὴ καθήκοντα· ἐτέρων δὲ τινων μνημονεύσας ἐν ἐπιγνώσει μὲν εἶναι δοκούντων θεοῦ μετὰ διεφθαρμένης

<sup>1</sup> *Hist. Laus.* LVIII (ed. Butler, p. 152, l. 10). πλοῦτου cod., nescio an πλοῦτον potius legendum sit.

δὲ γνώμης, οὕτω φησίν, Οἷτινες τὸν θεὸν ἐπιγόντες, οὐχ ὡς θεὸν ἐδόξασαν ἢ εὐχαρίστησαν, ἀλλ' ἐσκοτίσθη ἡ ἀσύνητος αὐτῶν καρδία· ὡς ἐκ τούτου γιγνώσκουν ἡμᾶς ἀδύνατον εἶναι περιπεσεῖν πτώματι τὸν εὐσεβῶς βιούντα, εἰ μὴ τῆς τοῦ θεοῦ γυμνωθῆῖ προνοίας.

X. ἔλεγε δὲ καὶ τοῦτο· ὅτι νοῦς ἀποστὰς μνήμης θεοῦ ἢ θυμῷ περιπίπτει, ἢ ἐπιθυμία· καὶ τὴν μὲν ἐπιθυμίαν ἔλεγε κτηνώδη, τὸν δὲ θυμὸν δαιμονιώδη· ἐμοῦ δὲ ἀντιλέγοντος καὶ θαυμάζοντος εἰ δυνήσεται νοῦς ἀνθρώπινος ἀδιαλείπτως εἶναι μετὰ θεοῦ, ἔλεγεν ὅτι ἐν οἴῳ δ' ἀννοήματι ἢ πράγματι θεϊκῶ ἢ ψυχῇ εὐσεβεῖ, μετὰ θεοῦ ἐστίν.

XI. ἔλεγε δὲ καὶ ἄλλος τις τῶν ἀγίων ὅτι πᾶσα ὀρθὴ ψυχὴ μᾶλλον τοὺς λοιδοροῦντας καὶ θλίβοντας ἐπικερδεῖς ἡγείται ἢ τοὺς κολακεύοντας καὶ δοξάζοντας· φιλεῖ γάρ πως ἡ ἀκολασία ἡσυχίαν καὶ ὑγίαν καὶ εἰρήμην καὶ εὐθηνίαν· διὸ τοιαύτη οὔσα, ἐν τοῖς λυπηροῖς ὡς βδέλλα ε. 230<sup>ο</sup> συστέλλεται. δόξα τῷ θεῷ, ἀμήν.



## ΟΜΙΛΙΑ ΝΕ

I. *ιστέον ὅτι τινές εἰσι νεώτεροι φρόνιμοι καὶ συνετοὶ καὶ εὐλαβεῖς, καὶ σύνεστιν αὐτοῖς ἢ χάρις· καὶ ἴδε ἄρχονται λαλεῖν λόγον, καὶ ὁ λόγος αὐτοῖς καλὸς ἐστι· καὶ οἱ ἀκούοντες φρόνιμοι ὄντες ἄρχονται ἐπαινεῖν καὶ θαυμάζειν καὶ ἐντίμους αὐτοὺς ἔχειν, ἐπειδὴ λαλοῦσι λόγον θεοῦ· πλὴν τὸ κακὸν ἔτι σύνεστιν αὐτοῖς ἐν τῷ νῷ, καὶ ὑποβάλλει τοῦ φιλοδοξεῖν καὶ συνηδύνεσθαι ἐν τοῖς ἐπαίνοις, ἵνα ποιήσῃ αὐτοὺς κενοδοξεῖν.*

II. *ὄν τρόπον δέ τις ἀποστρέφεται ἐπιθυμίαν σαρκὸς καὶ ἀντιτάσσειται τῷ νῷ, οὕτως ὀφείλει ἐν τῷ νῷ καὶ ἐν τοῖς λογισμοῖς ἀντιτάσσεσθαι τῇ κενοδοξίᾳ· καὶ εἰ ἀπὸ χάριτος λαλεῖ, καὶ ἀναγκάζεται ὑπὸ τινος κηρύσσειν τὸν λόγον, αὐτὸς ὀφείλει ἀηδίζεσθαι καὶ φεύγειν ὡς ἀπὸ πυρὸς καὶ ἀντιτάσσεσθαι τῷ νῷ, ὥστε ἐπέχειν αὐτόν, ἵνα μὴ διὰ τοῦ λόγου αὐτοῦ εὐρεθῇ κενοδοξῶν. καὶ γὰρ Μωσῆς ὁ θεράπων τοῦ θεοῦ, ἀναγκαζόμενος λαλεῖν καὶ κηρύσσειν | τῷ Ἰσραήλ, παρητήσατο λέγων ὅτι Οὐκ εἰμι*  
*f. 231* *ικανὸς λαλήσαι. ὁμοίως καὶ Ἱερεμίας ἠναγκάζετο εἰπεῖν, ἐκαίετο γὰρ ἡ καρδία αὐτοῦ ὡς πῦρ, καὶ παρητήσατο λέγων Νεώτερός εἰμι καὶ οὐ δύναμαι, ἵνα μὴ διὰ τοῦ προφητεῦειν δόξαν καὶ τιμὴν ἀπενέγκωμαι. καὶ ὁ Παῦλος δέ φησιν Εἰ μὲν ἐκὼν τοῦτο πράττω, μισθὸν οὐκ ἔχω· εἰ δὲ ἄκων οἰκονομίαν πεπίστευμαι· ὥσπερ γὰρ ἐν τοῖς φαινομένοις ὁ ἀρχιτέκτων ἔργον ποιεῖ, καὶ ὁ χαλκεὺς καὶ ὁ ἀργυροκόπος βάλλων σκεύη εἰς πῦρ ἔργον ἐπιτελεῖ, οὕτω καὶ οἱ τοῦ θεοῦ ἄνθρωποι ἅπαξ εἰς τοῦτό εἰσιν εὐτρεπισμένοι, οὐχ ἵνα λαλήσωσι καὶ δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων, ἀλλ' ἵνα ὁ λόγος αὐτῶν θεϊκὸν ἔργον ἐπιτελέσῃ, ψυχὰς ἀνθρώπων οἰκοδομῶν, καὶ βεβυθισμένον νοῦν καὶ καταπεποντισμένον εἰς κακὰ κοῦφον καὶ*  
*f. 234* *ἀνωφελῆ πρὸς οὐρανὸν ἀπεργαζόμενος. τοὺς | γὰρ τοιοῦτους φωτίζοντες καὶ δδηγούντες καὶ μεταβάλλοντες <sup>1</sup> εἰς ἥθη καλὰ καὶ τρόπους ἀγαθοῦς, παρασκευάζουσιν ἀπελθεῖν εἰς ζωὴν.*

III. *εἰσὶ δὲ πολλὰ ὀχυρώματα τῆς κακίας· τὰ μὲν πρῶτα ἐπιθυμία σαρκὸς καὶ φιλαργυρία· συμβαίνει γὰρ ὅτι ἔξωθεν μὲν τις πτωχὸς ἐστὶ καὶ ἀκτῆμων, ἔσωθεν δὲ συνηδεται τῷ πλουτῷ καὶ ἔστι φίλος πλου-*

<sup>1</sup> μεταβάλλοντες (sic) cod.

σίῳν· καὶ ἔὰν συμβῆ ὑπὸ τινος καταλειφθῆναι αὐτῷ χρήματα, ἐκτρέπεται. ζητεῖ οὖν τὸν τρόπον ὃ θεὸς ἀνάργυρον· ἢ καὶ ἔὰν συμβῆ αὐτῷ ἔμπεσεῖν πλοῦτον, τότε μάλιστα ἀηδισθῆναι καὶ μισῆσαι καὶ φυγεῖν ὡς ἀπὸ πυρός. μετὰ δὲ ταῦτά εἰσιν ἄλλα ὀχυρώματα τῆς κενοδοξίας· καὶ τῆς τυφώσεως, καὶ τίς ἄρα δυνήσεται τούτους τοὺς φραγμοὺς καὶ τὰ μεσότοιχα διαρρηῆσαι, καὶ πόνον ἔχειν ἐν τῇ ψυχῇ διηλεκῆ, δάκρυνά τε καὶ πέλναν καὶ δίψαν;

IV. εἰ οὖν ἐν τούτοις γένη ποτέ, λόγον ποιῶ μετὰ τῆς ψυχῆς καὶ τοῦ σώματός σου. εἶπέ τῷ σώματί σου· τί ποιῶμεν ἐν τῷ κόσμῳ τούτῳ; ὀλίγος ἐστὶν ὁ καιρὸς ἡμῶν· μέλλεις φθείρεσθαι, καὶ ἀπέρχεσθαι εἰς μνημεῖον.<sup>1</sup> | εἶπέ τῇ ψυχῇ σου· τι ποιεῖς ὧδε; ἄπελθε πρόσπεσον τῷ f. 234<sup>b</sup> κυρίῳ, μήπως κολασθῆς εἰς πῦρ αἰώνιον· ἀντίστηθι πάλιν πρὸς τὸν πυκτεύοντά σοι ἐχθρὸν καὶ ἀφανίζοντα τοῦ νοῦν σου. μακάριοί εἰσιν οἱ παρελθόντες τοὺς φοβεροὺς τόπους ἐκείνου τοῦ σκότους, καὶ τὴν δεινὴν νύκτα, καὶ τοὺς αὐχμηροὺς τόπους καὶ νοσοποιοὺς ἀέρας τῆς ἀμαρτίας, καὶ εἰσελθόντες εἰς κατάπανσιν καὶ χαρὰν ἐν ἀγαλλιάσει πνεύματος ἁγίου, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

<sup>1</sup> ἀπέρχεσθαι εἰς μνημεῖον καὶ φθείρεσθαι florilegium in codd. (Cromw. VI et Canon. XIV) Bodleianis.



## ΟΜΙΛΙΑ Ν5

I. τί ἐστὶ μονάζων καὶ κατὰ τίνα τρόπον ὄντως ὀνομάζεται, ὀφείλομεν γυνῶνα· καθὼς οὖν ὁ χριστὸς δίδωσι λέγομεν. πρῶτον μὲν οὕτω λέγεται, ὅτι μόνος ἐστίν, ἀπεχόμενος γυναικὸς καὶ ἀποταξάμενος τῷ κόσμῳ ἔσωθέν τε καὶ ἔξωθεν· ἤγουν ἔξωθεν μὲν ταῖς ὑλαῖς καὶ τοῖς κοσμικοῖς πράγμασιν ἔσωθεν δὲ τοῖς τούτων διανοήμασιν, ἵνα μὴ καταδέχεται τοὺς λογισμοὺς τῆς κοσμικῆς φροντίδος. δεύτερον δὲ λέγεται  
 f. 235<sup>b</sup> μονάζων, ὥστε παρακαλεῖν τὸν θεὸν ἐν τῇ ἀδιαλείπτῳ εὐχῇ, ὅπως τὸν νοῦν αὐτοῦ καθάριση ἐκ τῶν πολλῶν καὶ χαλεπῶν λογισμῶν, καὶ γένηται καθ' ἑαυτὸν μονάζων μόνος ὁ νοῦς πρὸς τὸν ἀληθινὸν θεόν, μὴ καταδεχόμενος τοὺς ἐκ τῆς κακίας λογισμοὺς, ἀλλὰ πάντοτε καθαρεύειν ὡς δεῖ, καὶ μένειν εἰλικρινῆς πρὸς τὸν θεόν.

II. τοῦτο γὰρ ἐν τῇ προαιρέσει τοῦ ἀνθρώπου ἐστίν· ἐὰν οὖν θελήσῃ δοῦναι τὴν προαίρεσιν μόνον πρὸς κύριον, αὐτὸς ἐκριζοῖ τὰ πάθη καὶ τοὺς λογισμοὺς τῆς κακίας ἀπ' αὐτοῦ, καὶ οὕτως καθάρισας αὐτόν, ἐμφυτεύει ἐν αὐτῷ τοὺς καρποὺς τοῦ ἁγίου πνεύματος, ὃ ἐστίν, Ἁγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια· περὶ ὧν λέγει ὁ ἀπόστολος Κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. ὅσον γὰρ ὁ θεὸς ὁρᾷ τὴν προαίρεσιν τοῦ ἀνθρώπου σχολάζουσιν καὶ πρὸς αὐτὸν ἐγγίζουσιν ἀπερισπάστως αἰεὶ, τοσοῦτον καὶ αὐτὸς πολυπλασιάζει τὴν χάριν αὐτοῦ ἐν αὐτῷ, καὶ πλουτίζει αὐτὸν ἐν αὐτῇ· ὅσον  
 f. 235<sup>b</sup> δὲ βλέπει τὴν προαίρεσιν ἡμῶν ἀμελοῦσαν καὶ μὴ ἐγγίζουσιν | αὐτοῦ ἀλλὰ περισπωμένην ἐν ταῖς ὑλικάῃς πράξεσι, τοσοῦτον καὶ αὐτὸς ἀποχωρεῖ, καὶ οὐ μέλει αὐτῷ περὶ ἡμῶν. αὐτὸς γὰρ μόνον τῆς προαιρέσεως ἡμῶν χρεῖαν ἔχει, ἐπεὶ ἔτοιμός ἐστι πάντοτε τοῦ ἐλεῆσαι ἡμᾶς καὶ φωτίσαι, ἐὰν μόνον θελήσωμεν ἐπιδοῦναι ἑαυτοῖς.

III. ἡ γὰρ ψυχὴ κτισθεῖσα ὑπὸ τοῦ θεοῦ κατὰ φύσιν ἔχει τὸ ἀγαπᾶν αὐτόν καὶ αὐτῷ προσδεέσθαι· τὸ δὲ σῶμα ἐκ τῆς γῆς ληφθὲν τὰ ἐν τῇ γῆ φρονεῖ· οὐ μόνον δὲ τοῦτο, ἀλλὰ καὶ ἐνεργεῖται ὑπὸ τοῦ Σατανᾶ, καὶ καθέλκει τὴν ψυχὴν καὶ τὸν νοῦν εἰς τὰς γεώδεις φροντίδας· ὀφείλει οὖν ὁ μονάζων διακριτικὸς εἶναι καὶ ἀσφαλιζέσθαι ἐν τούτῳ τῷ μέρει μήποτε ἠττωθῆ κρυπτῶς ἀγνοῶν.



IV. ὀφείλομεν δὲ πάλιν μαθεῖν τί ἐστὶ τὸ ὑπὸ τοῦ χριστοῦ εἰρημένον Ἄρον τὸν σταυρόν σου καὶ ἀκολουθεῖ μοι· μηδὲ γὰρ ὡς ὀφείλων ἐν ξύλῳ ἑαυτὸν κρεμάσαι καὶ ἀκολουθεῖν τῷ κυρίῳ οὕτως νοεῖ, ἀλλὰ σταυρώσει ὁ μονάζων ἑαυτὸν ἐκ τῶν κοσμικῶν | πραγμάτων, τοῦ μὴ ἄψασθαι αὐτῶν· f. 236 καὶ πάλιν ἵνα σταυρώσῃ τὸν νοῦν αὐτοῦ διὰ παντὸς ἐν τῇ εὐχῇ,<sup>1</sup> ὅπως μὴ ἀμελήσῃ τῆς σωτηρίας αὐτοῦ. καὶ οὐκ ὀφείλει δέχεσθαι τοὺς πονηροὺς λογισμοὺς, ἀλλὰ διακρίνειν, καὶ εἰδέναι, ὅτι τοῦ πονηροῦ εἰσι· χρὴ γὰρ λύσαι τὸν νοῦν αὐτοῦ ἀπὸ παντὸς περισπασμοῦ, ἵνα μὴ ὀχλήται ὑπ' αὐτῶν· ἐὰν γὰρ μὴ λύσῃ, μάτην καὶ εὐχεταί· ὁ γὰρ νοῦς περὶ ἐκεῖνα ῥέμβεται καὶ δῆθεν εὐχεταί, καὶ ἡ εὐχή αὐτοῦ πρὸς τὸν θεὸν αὐτοῦ οὐκ ἀναβαίνει· ἐὰν γὰρ μὴ ἔχῃ εὐχὴν καθαρὰν ἐν πίστει πεπληρωμένην, οὐ προσδέχεται ὁ θεός.

V. ὁ μονάζων ἀφ' ἑαυτοῦ οὔτε ἰσχύει οὔτε δύναται οὔτε τῷ διαβόλῳ ἀντιστῆναι, οὔτε τοὺς λογισμοὺς τῆς ἁμαρτίας ἀπορρῖψαι ἀφ' ἑαυτοῦ, οὔτε θέλημα τοῦ θεοῦ ποιῆσαι, οὔτε ἐντολὴν αὐτοῦ φυλάξαι, οὔτε τοῖς πάθεσιν ἀντιστῆναι, εἰ μὴ μόνον τοῦτο ἰσχύει, τοῦ τὴν προαίρεσιν αὐτοῦ δοῦναι πρὸς τὸν θεόν, καὶ εὐχεσθαι καὶ παρακαλεῖν | αὐτόν, ἵνα αὐτὸς f. 237 καθάρισῃ αὐτὸν ἀπὸ τοῦ Σατανᾶ καὶ τῶν τούτου ἐνεργειῶν, καὶ ἵνα εὐδοκήσῃ διὰ τῆς χάριτος αὐτοῦ ἐλθεῖν καὶ βασιλεῦσαι εἰς τὴν ψυχὴν αὐτοῦ, καὶ αὐτὸς τὰς ἰδίας ἐντολὰς καὶ τὸ ἴδιον θέλημα ποιήσῃ ἐν αὐτῷ, καὶ πᾶσαν ἀρετὴν δικαιοσύνης ἐμπιστεύσει αὐτῷ, πρῶτον μὲν πίστιν ἀληθινὴν, εὐχὴν ἐνεργῆ, ἀγάπην τὴν ἐξ ὅλης ψυχῆς καὶ δυνάμεως, ἐλπίδα, νηστείαν, ἐγκράτειαν, ταπεινοφροσύνην, πραότητα, μακροθυμίαν, ὑπομονήν, καὶ τὰ ἐξῆς. καὶ λοιπὸν ὁ τοιοῦτος οὐ δύναται καυχῆσασθαι ἐν ἑαυτῷ καὶ εἰπεῖν, ὅτι ἐγὼ τί ποτε κατώρθωσα, ἀλλ' εὐχαριστεῖ τῷ κυρίῳ πάντοτε ὅτι αὐτὸς παρακαλούμενος πάντα κατορθοῖ· ἡ γὰρ ὑπομονὴ τῆς εὐχῆς μεγάλα κατορθώματα ἀνύει· ἡ δὲ ὑπὸ τοῦ Σατανᾶ δεδομένη ἀμέλεια τοῖς ἀνθρώποις, μεγάλην μελανίαν καὶ σκότωσην ἐμποιοῦσα τῇ ψυχῇ, ἀποπλανᾷ τὸν ἄνθρωπον ἀπὸ τοῦ θεοῦ, καὶ αἰχμαλωτίζει αὐτοῦ τὴν διάνοιαν.

VI. ὀφείλομεν οὖν ἐγρήγοροι εἶναι ἐπιλεγόμενοι τὸ καλόν, | εἰς ὃ f. 237<sup>b</sup> δυνάμεθα σωθῆναι, καὶ ἀγαπᾶν τὸν θεὸν καὶ ἀλλήλους οὐχ ἀπλῶς ἀλλ' ἐν ἀληθείᾳ· ταύτην οὖν τὴν ἀγάπην διὰ τῆς λατρείας ὀφείλει ὁ μονάζων

<sup>1</sup> διὰ παντὸς ἐν τῇ εὐχῇ. Ordo verborum a diorthota mutatus est; primum enim ἐν τῇ εὐχῇ διὰ παντὸς scriptum erat.

κτῆσασθαι ἐν ἑαυτῷ, καὶ ἐν ἔργῳ αὐτὴν<sup>1</sup> ἐπιτελέσαι, ὅτι πᾶν παράγγελμα ἐκεῖ τελεῖται. ὁ μὲν γὰρ ἔγγραπτος νόμος πολλὰ διηγείται μυστήρια κρυπτῶς· ὁ δὲ μονάζων, ἐὰν σχολάζῃ τῇ εὐχῇ καὶ τῇ ὁμιλίᾳ τῇ πρὸς τὸν θεὸν ἀδιαλείπτως, εὕρσκει αὐτά. καὶ τούτων φοβερώτερα τῶν ἐν ταῖς γραφαῖς ἢ χάρις αὐτῷ δείκνυσιν· οὔτε γὰρ ἐκ τῆς ἀναγνώσεως τοῦ ἐγγράπτου νόμου δύναται τις κατορθῶσαί τί ποτε<sup>2</sup> ὅσον ἐν τῇ λατρείᾳ τοῦ θεοῦ· πάντα γὰρ ἐκεῖ τελειοῦνται. ὁ οὖν τοῦτο ἐπιλεξάμενος, οὐ τοσοῦτον χρήζει τῆς τῶν γραφῶν ἀναγνώσεως· οἶδε γὰρ ὅτι πάντα ἐν τῇ εὐχῇ τελειοῦνται.

VII. περὶ δὲ τῶν παθῶν τῆς ἀμαρτίας πολὺν πόλεμον ἔχει καὶ βιάζεται ἑαυτὸν κατορθῶσαι αὐτά, καὶ οὐ δύναται· ἐὰν δὲ παραμείνῃ εὐχόμενος καὶ παρακαλῶν, καὶ πάντα ἐπιτρέψῃ ἐπὶ τὸν κύριον, αὐτὸς αὐτὰ ἐξολοθρεύσει ἐξ αὐτοῦ, ἐπειδὴ τὴν πᾶσαν|μέριμναν αὐτοῦ τῷ κυρίῳ ἀπέδωκε. καὶ λοιπὸν ποιεῖ ἐν αὐτῷ ἢ χάρις τοῦ θεοῦ πολλὰς ἐνεργείας· ἔρχεται γὰρ αὐτῷ πολλάκις ἐνέργεια ὥρας, ὅτι τοιοῦτος πόθος αὐτὸν λαμβάνει καὶ χαρὰ ἀνεκκλάλητος, ὥστε αὐτὸν κλαίειν, καὶ εἴπερ ἠδύνατο ἢ ψυχὴ ἀφιέναι τὸ σῶμα, καὶ ἀπιέναι πρὸς τὸν κύριον. ἄλλοτε πάλιν εὐφραίνεται ἢ ψυχὴ αὐτοῦ ἔσωθεν ὑπὸ τῆς χάριτος τοῦ κυρίου, ὁ γὰρ κύριος καὶ ἀκριβὴς ἐστὶν εἰς πάντα καὶ δαψιλὴς· πολλάκις δὲ ἔρχεται ὥρα, καὶ συγχωρεῖ ἢ χάρις τοῦ κυρίου τῷ Σατανᾷ πολεμῆσαι αὐτῷ, καὶ ἐπεγείρεται<sup>3</sup> ἐπ' αὐτὸν τὰ πάθη τῆς κακίας, καὶ ἐπιφέρει αὐτῷ ὕπνον καὶ ἀκηδῖαν καὶ ἀτονίαν καὶ ἄλλα πολλὰ ἄπερ οὐκ ἔνι ἐξειπεῖν, ἵνα θλιβόμενος καὶ καταπονούμενος παρακαλέσῃ τὸν κύριον ἐν πίστει βεβαία καὶ κάμῃ δεόμενος. καὶ τότε πάλιν αὐτῇ ἢ χάρις ἀπελαύνει ἀπ' αὐτοῦ πᾶσαν τὴν ἐπήρειαν τοῦ ἐχθροῦ, ἐὰν ἴδῃ αὐτὸν  
f. 238<sup>b</sup> παραμένοντα καὶ ζητούντα τὸ ἔλεος τοῦ θεοῦ ἐν ἀληθείᾳ, καὶ λοιπὸν|εὐφραίνει τὴν καρδίαν αὐτοῦ ὡς αὐτὴ θέλει, καὶ καθαρίζει αὐτὸν ἀπὸ πάσης ἐπιβουλῆς τοῦ ἐχθροῦ· αὐτὴ γὰρ θέλει, ἵνα μετὰ καμάτου καὶ πολέμου κτήσῃται αὐτὴν ὁ ἄνθρωπος· καὶ οὐ<sup>4</sup> θέλει τὸν ἄνθρωπον πάντοτε εἶναι ἐν τῇ αὐτοῦ εὐφρασίᾳ, ἵνα μὴ ᾖ ἄργος ὁ νοῦς αὐτοῦ, ἀλλ' ἐργηγορῶς καὶ ἀγωνιζόμενος μετὰ τοῦ Σατανᾶ· δόξα τῷ θεῷ, ἀμήν.

<sup>1</sup> αὐτὴν ex conjectura W. Scott: αὐτὰ cod.

<sup>2</sup> δύναται τίς τί ποτε κατορθῶσαι voluit diorthotes, sed, ut videtur, δύναται τίς τι κατορθῶσαι ποτε maluit corrector recentior.

<sup>3</sup> ἐπεγύραι (ἐπεγείραι) Florilegium.

<sup>4</sup> Ex conjectura; om. οὐ cod.

## ΟΜΙΛΙΑ ΝΖ

I. Τὸ πνεῦμα ὅπου θέλει πνεῖ· πνεῖ δὲ εἰς τὰς φαιδράς καὶ λαμπράς καὶ θείας ψυχάς, καὶ ποθοῦσας αὐτὸ πάση θεραπεῦσαι σπουδῇ· καὶ ἐὰν ὑπακούσωσι τῷ προσκυνητῷ πνεύματι, δίδωσιν αὐταῖς φόβον θεοῦ, καὶ θέρμην ἐν τῇ ἀρχῇ· καὶ ὅτε ταῦτα παρῆ ἐν αὐταῖς, ποιεῖ αὐτὰς μισῆσαι ὄλον τὸν κόσμον, καὶ πᾶν ἐν αὐτῷ βλαβερόν ἐπιθύμημα, εἴτε χρυσόν, εἴτε ἄργυρον, εἴτε τινὰ κόσμον τοῦ σώματος ἀπατηλόν, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα καὶ τέκνα, καὶ ποιεῖ ἐν τῷ ἀνθρώπῳ γλυκὴν τὸ ἔργον τοῦ θεοῦ ὑπὲρ μέλι καὶ κηρίον, εἴτε πόνον νηστείας, εἴτε ἀγρυπνίας | f. 239 εἴτε ἡσυχίαν καὶ διακονίαν, εἴτε ἐλεημοσύνην, καὶ πάντα τὰ τοῦ θεοῦ γλυκαίνει αὐτῷ.

II. ὅτε δὲ ταῦτα πάντα διδάξει αὐτόν, δίδωσιν αὐτόν εἰς τὸ πειρασθῆναι· καὶ λοιπὸν πάντα ἅπερ ἦν αὐτῷ γλυκέα, βαρέα αὐτῷ γίνονται καὶ δύσκολα· πολλοὶ οὖν ἄπειροι ὄντες ὅτε<sup>1</sup> πειράζονται ἀπομένουσιν ἐν τῷ βάρει καὶ γίνονται σαρκικοί· οὗτοί εἰσι, περὶ ὧν ὁ Παῦλος φησιν Ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; τοσαῦτα ἐπάθετε εἰκῆ; τὸ δὲ εἰκῆ, τοῦτό ἐστιν ὅτι ὁ διὰ τὸν θεὸν ὑπομείνας πόνους εἴτα ἀποκακήσας παντελῶς καὶ μὴ ἀνακαλεσάμενος τούτους, οὐ μόνον τὸ ἐπὶ τοῖς πόνοις ἐξημιώθη κέρδος, ἀλλὰ καὶ βαρυτέρας κολάσεως ἔνοχος γίνεται, καταφρονήσας καὶ μὴ ἐκλεξάμενος τὴν ἐξ ὕψους δύναμιν·

III. ἐὰν δὲ ἀντιστῆ τῷ Σατανᾷ ὁ ἀνθρώπος ἐν τῷ πρώτῳ πειρασμῷ καὶ νικήσῃ αὐτόν, τότε ὁ θεὸς δίδωσι θέρμην καθισταμένην, ἡσυχὸν τε καὶ ἀτάραχον· ἡ γὰρ πρώτη θέρμη ταραχώδης ἐστίν, ἀμφίβολός τε καὶ ἀκατάστατος· ἡ δευτέρα δὲ βελτίων ἐστίν, | καὶ αὕτη γεννᾷ τὸ f. 239<sup>b</sup> βλέπειν, ποιούσα ὑπομονήν, ἀτάραχος οὔσα καὶ πιστὴ καὶ ἀναμφίβолос· ὡσπερ πλοῖον ἐν εὐδίῳ λιμένι, τῶν δύο ἔλκυσθέντων ποδίων, οὕτως ἡ δευτέρα θέρμη ἀναπαυστικὴ ἐστὶ παντὶ τρόπῳ.

IV. νῦν οὖν, ἀγαπητά μου τέκνα, κτησώμεθα τὴν δευτέραν θέρμην ἑαυτοῖς, ἵνα ἐλαφρυνθῆτε κατὰ πάντα· ἡ γὰρ κατὰ θεὸν αὕτη θέρμη, ἐκκόπτει πᾶν πάθος, καὶ ἐκβάλλει πᾶσαν παχύτητα ἐκ τοῦ ἀνθρώπου,

<sup>1</sup> ὅτε corr. marg.: ὅτι textus.



καὶ ποιεῖ συνοικῆσαι τὴν θεότητα τῷ ἀνθρώπῳ, ἵνα γένηται ναὸς θεοῦ κατὰ τὸ γεγραμμένον Ἐνοικήσω ἐν αὐτοῖς καὶ ἐμπεριπατήσω.

V. εἰ οὖν θέλετε ἵνα ἡ ἀποστᾶσα θέρμη ἐπανέλθῃ ὑμῖν, ἡ ἐργασία αὐτῆς αὕτη ἐστίν, ἵνα ὁ ἄνθρωπος διάθῃται διαθήκην μεταξὺ ἑαυτοῦ καὶ τοῦ θεοῦ καὶ εἶπῃ ἐνώπιον αὐτοῦ, ὅτι συγχώρησόν μοι ἃ πεποίηκα ἐν ἀμελείᾳ, καὶ οὐκέτι παρακούω σου· καὶ ἵνα λοιπὸν φυλάξῃται ἀπὸ πάσης ἀμελείας, ἐν μηδενὶ διδοὺς ἑαυτὸν ἀναπαύσει μιᾷ σώματος ἢ ψυχῆς, ἀλλὰ τετονωμένους τοὺς λογισμοὺς | ἑαυτοῦ ἔμπροσθεν τοῦ θεοῦ ποιήσῃ νυκτὸς καὶ ἡμέρας, καὶ πᾶσαν ὥραν κλαύσῃ ἐνώπιον τοῦ θεοῦ, καὶ λυπούμενος ἐλέγξῃ τὴν ψυχὴν ἑαυτοῦ, ὅτι πῶς ἡμέλησας ἕως τὴν σήμερον, κεχερωσμένη οὖσα πάσας τὰς ἡμέρας; καὶ ἵνα μνημονεύσῃ τῶν κολάσεων καὶ τῆς αἰωνίου βασιλείας ἐλέγχων ἑαυτὸν <sup>1</sup> πάσῃ ὥρᾳ καὶ λέγων, ὅτι πῶς ὁ θεὸς κεχάρισται σοι πάσας τὰς τιμὰς ταύτας, καὶ σὺ ἡμέλησας; πᾶσαν τὴν κτίσιν ἐν ὑποταγῇ σου πεποίηκε, καὶ οὐκ ἠθέτησας. καὶ ὅταν ταῦτα εἶπῃ τῇ ψυχῇ αὐτοῦ, ἐλέγχων αὐτὴν νύκτα καὶ ἡμέραν καὶ πᾶσαν ὥραν, εὐθέως ἔρχεται πρὸς αὐτὸν ἡ τοῦ θεοῦ θέρμη, ἢ κατὰ πάντα τῆς πρώτης βελτίων.

VI. ὅτε γὰρ ὁ μακάριος Δαβὶδ εἶδε βάρους ἔλθόν ἐπ' αὐτόν, εἶπε Διελογισάμην ἡμέρας ἀρχαίας, καὶ ἔτη αἰώνια ἐμνήσθην καὶ ἐμελέτησα, καὶ πάλιν Ἐμνήσθην ἡμερῶν ἀρχαίων, ἐμελετήσα ἐν πᾶσι τοῖς ἔργοις σου· ἐν ποιήμασι τῶν χειρῶν σου ἐμελέτων, διεπετάσα πρὸς σὲ τὰς χεῖράς μου, ἢ ψυχὴ μου ὡς γῆ ἀνυδρὸς σοι. καὶ ὅταν ἀποστραφῆς, ὄψῃ ἑαυτὸν εἰς τὴν μελέτην τῶν τοῦ θεοῦ θαυμασίων· τότε σωθήσῃ, χάριτι πατρὸς καὶ υἱοῦ καὶ ἀγίου πνεύματος εἰς τοὺς αἰῶνας, ἀμήν.

<sup>1</sup> ἑαυτὸν textus: ἑαυτοῦ corr. marg.







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